

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—That part of the country which depends on hard coal for the heating of its houses watched with anxious interest the reports on the conference in New

York between the miners and operators. At the moment of going to press, nothing favorable had come out

of this conference, and apparently, the sessions were becoming daily more bitter and stormy. As a result of a week of discussion, the opposing sides were just as far apart as they had been in the beginning. The only advance made was a proposal by the miners that the operators join with them in an agreement to leave the complete regulation of the entire industry in the hands of the Government. This is held by some to indicate the existence of a possible break in the deadlock, so that even if the sessions were broken off, a solution was held to be not impossible.

Secretary Hoover, speaking as a representative of the Administration, took an even more drastic step than his former ones in the campaign against foreign monopoly

of raw materials. Before the Committee on Interstate and Foreign Commerce of the House, he named nine products which are under foreign control and are held

artificially at an exorbitant price. These products are rubber, Egyptian staple cotton, camphor, coffee, iodine, nitrates, potash, mercury and sisal. Mr. Hoover went on record as being against retaliation. He said, however, that efforts to obtain relief through diplomatic channels had failed. His only solution was an attempt by American capital to increase independent production of these raw materials.

The New York *World* began a campaign against the Aluminum Company of America by announcing a series of articles showing that company to be a monopoly. Sec-

Aluminum

retary Mellon and his brother are said

to be the important figures in it. The

night before the *World's* series appeared, the Department of Justice issued a statement at midnight announcing that, though its investigation would not be complete for three weeks, it had already reached a conclusion that the company was guiltless. The struggle thereupon shifted to an attempt to discover why the Trade Commission had refused to open its files for the Attorney-General in spite of former Attorney-General Stone's charge that the company was an illegal monopoly. On January 6, Senator Walsh secured from the Senate a resolution to investigate these charges.

Bulgaria.—Premier Tsankoff resigned on January 3. Immediately King Boris entrusted Andre Liaptcheff with the formation of a new Cabinet. The Premier's resigna-

New Premier

tion is considered a victory for the King with whom he has not worked in harmony and gives hope of internal

peace. Unfortunately M. Tsankoff's régime was never able to live down the circumstances attending the coup d'état which brought it into power. The new Minister is a Macedonian, which will give the Macedonian deputies confidence in him which his predecessor did not enjoy. He is leader of the majority party and has twice been Minister of Finance. He is one of those who declared Bulgarian independence from Turkey and one of the signers of the armistice at Saloniki in 1918.

China.—An announcement from Peking states that Marshal Feng has issued a circular letter to the effect that he intends giving up public life and going abroad. His

Feng and Chang

letter urges his followers to support the Chief Executive, Tuan Chi-jui in working for the betterment of the

country. No explanation is given of this decision, in some quarters it is looked upon with suspicion as this is not the

first time such a statement has been made. The Japanese Government has announced that it will withdraw all troops from Mukden except the regulation railway and consulate guards. In reply to a request that it give up to Chang eight political refugees in the consulate in Hsinminfu, it declines and the consuls and railway men have been instructed to safeguard the men at all hazards. This order creates a delicate situation between Chang and the Japanese Government. The State Department in Washington has been advised by cable from Minister MacMurray that all the delegates to the Extritoriality Conference have reached the city and the Commission is ready to begin its sittings.

France.—In a year-end interview given the Associated Press, Premier Briand emphasized the deep satisfaction with which the French public would welcome American

Premier Looks to United States influence in the work of promoting international concord and reestablishing normal conditions in Europe. He felt that no New Year's gift could be more valuable, in the eyes of his countrymen, than the decision of the American Government to be represented in the disarmament conference. M. Briand attributed the present activities of France in Syria and Morocco, at the cost of heavy sacrifices, to her disinterested solicitude for "peoples who have placed themselves under her protection and guardianship." Apropos of the outstanding debt of his country to the United States, the Premier voiced the belief that the "situation, which brings consequences that today affect all members of the community of States which share the same views, will find its chief alleviation in an equitable settlement of our war debt to America."

Finance Minister Doumer published, January 5, his complete financial plans with a frank announcement that "there can be no question that the dangerous expedient *Plans and Problems of the Finance Minister* passing under the name of 'consolidation' is in reality bankruptcy." In an outline of the measures prepared for the Chamber's consideration, he foresees the need of more than four billion francs over and above the sum insured by present tax schedules, and nearly five billion more to create a national sinking fund and to repay loans to the Bank of France. Inflation, he asserted, will be strenuously opposed. But by economic measures, the repression of fiscal frauds and tax increases even in addition to those voted on December 4, the Minister hopes to obtain several billions of francs. The fate of M. Doumer's bills is awaited with curious interest. Their approval by the Chamber would appreciably strengthen Premier Briand's power and prospects.

The failure of Captain Gordon Canning's intervention in behalf of Abd-el-Krim has been explained in Premier Briand's statement that he is averse to any recognition

With the Rifflans of the rebel leader as the official representative of the Riffians and Djeballas;

that regularly appointed emissaries from the Riff would have to treat, not with France alone, but with the French and Spanish Governments together,

and finally that with the recovery of all the ground lost in the first Riff attack and the submission of most of the erstwhile dissident tribes, France is in no particular need of hastening peace negotiations.

Great Britain.—Early in January and following a secret session at Angora of the Turkish War Council, the *London Times* published the "official" Turkish view on

Turks Not to Fight Mosul Award the Mosul question. This would indicate that the Turkish policy will be

patient submission to an actual condition which it cannot alter, accompanied by a formal protest of opposition to the Geneva Council's decision, the reiteration of its claims and the serving of notice that it will revive them at a future favorable opportunity. This view is based on the Turkish impression that the Council sought to please the British Government and that the republican régime in Turkey is not sufficiently popular to withstand the indignation which the Government's withdrawal of the demand for Mosul would provoke. If this be true there will be no further negotiations, certainly not on the part of England which has twice made overtures, once through Sir Austen Chamberlain at Geneva and later by Premier Baldwin himself when he took the unusual step just before Christmas of summoning the Turkish Ambassador and explaining personally the British desire for a peaceful solution of the problem.

Negotiations are under way for funding the Italian debt to Great Britain. Count Volpi, the Italian Minister of Finance, Signor Grandi, Under-Secretary for Foreign

Funding Italian Debt Affairs and other experts are treating with Mr. Churchill. The excellent terms Volpi negotiated in the United

States have led his countrymen to anticipate similar success in London. But it is not likely that Great Britain will treat the Italian representatives the same as the American Debt Commission did. Italy's present indebtedness to Great Britain is reckoned at £560,000,000, of which £160,000,000 represents accrued interest. The actual loan was incurred in several installments, the first being of £182,000,000 in 1915.

The beginning of the new year put into effect two important Government acts, the Birkenhead Land Law and the new Pensions Act. The property act removes

Birkenhead and Pensions Acts practically every vestige of the old feudal tenures and establishes but two ways of land ownership, the absolute

freehold and leasehold for a term of years. Much care and time were spent in drafting the law which will vastly simplify the sale and holding of land, abolish many land tenure technicalities and some of the so-called primogeniture privileges, and equalize property rights as between the sexes. The Pensions act secures to every person already insured under the existing national health insurance scheme further State protection through a generous provision of pensions for widows and orphans and the aged. It is looked upon as a splendid humanitarian move with which the public is the more satisfied because it has met with the approval of the various political parties.

Greece.—On January 3 Premier Pangalos declared himself Dictator of Greece and the following day solemnly nullified the constitution and formally took over control of the entire Government. He justified his high-handed action because of the inefficiency of Greek civilian politicians. As he announced to the public, Venizelos who had made Greece great in 1919, had failed in his experiment since then with parliamentary government. It is not unlikely that Pangalos' step was finally induced by a fear of the result of the elections for the Senate and Chamber of Deputies, which were to have taken place early in January, and which on assuming the reins of government he immediately called off. He and his party may have been influenced too by the recent Russo-Turk neutrality agreement and the Turko-Slav negotiations at Belgrade. General Pangalos has long been the leader of the military faction in the State. He played an important part in the revolution of 1922 which resulted in the banishment of King Constantine and later was one of those who compelled the abdication of King George and forced the proclamation of the Republic. In June last he was strong enough to overthrow the Michalakopoulos Government and have himself made Premier. As for the future he professes to rely solely on the army and the national conscience to bring about a national reconstruction and a healthy political situation. The people have accepted his dictatorship with the greatest calm and there is a certain optimistic anticipation that he will improve economic conditions so that foreign countries will come to trust Greece and advance credit to her.

Germany.—The country has for some time been confronted with a political deadlock. Every effort had been made to form a strong Republican coalition which was to

Political Deadlock include the Socialists, without whom no political action is possible. The other three members were to be the

Center, the Democratic party and Foreign Minister Stresemann's People's party. The difficulty arose on the part of the Socialists who held out against all the overtures made to them. It was argued that failure on the part of the Republican elements to combine would mean a dictatorship. Dr. Luther in all likelihood would resume the Chancellorship, but if voted down in the Reichstag his efforts would be in vain. The President would consequently have to dissolve that body and appoint a strong man to face the situation. This virtual dictatorship might wreck the advantages Germany had gained and make her cooperation with the League of Nations impracticable. The Socialist politicians realized the dangers of the present crisis, but they retorted that unless their demands were adequately met by the other Republican parties they could not enter any coalition with them. Any recession from their principles would cost them the vote of their adherents and would in the event tremendously increase the strength of the Communists, leaving Germany in a worse condition than before. The Socialists demanded additional relief for

the millions of unemployed workers, since the high tariff placed on German products by the various nations, the United States included, is fast stopping manufacture in Germany and throwing the laborers out of their occupations. It is a situation that is becoming very acute. The Socialists were further opposed to the demands for State compensation made by the Hohenzollern and other ex-rulers. The Socialist program, on the other hand, was held to be too costly and the Republican parties did not see how they could pay the price required of them to win the Socialists for their coalition. Such is the impasse in which the German Government finds itself today.

Hungary.—The press has been filled with romantic stories of the latest events that have thrown all Hungary and the neighboring States into a ferment. First accounts

Counterfeit "Plot" spoke of a thirty-billion franc forgery, the most important person arrested being Prince Ludwig Windisch-Graetz. He is said to have confessed and wild rumors have arisen of far-reaching political plots. Everywhere in Budapest heavily-armed mounted police have been patrolling the streets, while strong police forces were said to be bivouacked before the more important buildings. In the meantime, somewhat to abate this excitement, the French Foreign Office issued a peremptory denial that it entertained any suspicion of the Hungarian Government as if implicated in the counterfeiting of the 1,000 franc Bank of France notes. On the contrary it pointed to the loyalty of the Government in investigating the situation. The Bank of France, on its own part, denied the story of the thirty-billion franc forgery and stated that a total of only 10,000,000 counterfeit francs had been discovered. The counterfeit notes which were seized in Amsterdam were printed on filigree paper similar to that of the bank notes of many countries, including France. One of the countries most agitated over the event is Czechoslovakia, which fears a deep-seated conspiracy to place Duke Albrecht upon the throne of Hungary, and next to regain by force of arms the territory wrested from Hungary after the war.

Ireland.—Though the unemployment figures are slightly lower, they indicate that the number of those without work, and the consequent distress, is still great. Northern

Unemployment and Distress Ireland seems to be in a more serious condition than is the Free State. Current figures of the situation in the North give the number of registered unemployed as nearly 61,000; in the Saorstat there are calculated to be 31,000 registered unemployed. Recently the Dail voted £120,000 for relief work in addition to a quarter of a million pounds already allocated for the same purpose. At a recent meeting of the Dublin Coal Fund, Archbishop Byrne stressed the need of Dublin's poor and appealed to the charitable organizations to be unremitting in their work. The distress in Cork is, it is reported, in many respects worse than in Dublin.

Italy.—The death of the Dowager Queen Margherita, at her villa at Bordighera, January 4, occasioned nationwide sympathy throughout Italy. The Queen Mother,

Death of the Dowager Queen

who had celebrated her seventy-fifth birthday only a month before, had been somewhat indisposed, but her condition was not serious enough to demand the presence of the royal family, who were summoned only the day before the end came. Born a Savoyan princess, Margherita, in 1868, married her first cousin Humbert, who, at the death of his father, Victor Emmanuel II, became King. Their only child, the present monarch, succeeded to the throne after his father's assassination in 1900. The demonstrations given by the people of Italy, of the love they had for the first Queen of their united nation, were especially evidenced on the route of the funeral procession from Bordighera to Rome, whither the body was borne, January 10. From the Church of Santa Maria degli Angeli it was removed, the following day, to rest beside the remains of King Humbert.

Latin-America.—The Tacna-Arica Plebiscite Commission has officially disbanded until April 15. On January 3 Colonel Morrow left for the United States accompanied

Chile

by the other members of the Boundary Commission.—The Chilean Government

issued a decree on December 4 extending compulsory military service, during war-time, to women.—There are assurances from Washington that General Pershing's return has no political significance but that it is wholly due to illness. In Arica his absence is viewed with regret as necessitating a delay in the plebiscite negotiations. Before departing from the United States on December 30, Señor Mathieu the retiring Chilean Ambassador to Washington declared that apprehensions regarding the Tacna-Arica plebiscite are unwarranted. He is quoted as saying: "The solution will soon be reached and with it, it is to be hoped, the reestablishment of harmony between two neighboring peoples, who differ only in geography and politics." Meanwhile the press notes serious riots and disturbances in Arica and on January 5, upon the arrival at Tacna of thirty-six Peruvians from the steamship Rimac, they were attacked by the Chileans. The dispatch states that General Pizarro, former Peruvian Minister of War, fired from the balcony of his house into the crowd and wounded a Chilean. The Peruvians who arrived were to assume various duties under General Pizarro.

Colonel José Marquez and fifteen of his followers were killed during an insurrection they attempted at Aguascalientes on January 3. Colonel Marquez admitted that his

Mexico

intention was to start a revolution which was to be sponsored by the exiled leaders of the de la Huerta

Revolution of 1923. Five conspirators connected with the revolutionary plot were immediately shot at Guadalajara and a number of de la Huerta sympathizers have been arrested in Mexico City. General Adolfo de la Huerta, it will be remembered, was former provisional President of

the Republic.—The United States has sounded a warning to the Mexican Government not to enact the proposed new anti-foreign land laws and thus violate the agreement made with Mexican commissioners in 1923 which led to the resumption of relations between the two Governments. The United States holds that the agreements made at that time were of a binding nature while Mexico contests that their commissioner's statements during the conferences were "only exchanges of opinion." The new land laws aim at all foreign holdings within 100 kilometers from the frontiers or fifty kilometers from the sea, which must be disposed of by their owners within ten years after the law is approved. President Calles insists that Mexico's internal policies are no business of other countries.

Rumania.—The report of Crown Prince Carol's renunciation of succession to the throne is variously told in the different dispatches that reach us through the press.

*Prince
Carol's
Renunciation*

Strong party interests are evidently at play in the entire matter. The romance of youthful love to which his renunciation is ascribed is flatly denied in a rather well informed account that brands the entire event as purely political. Carol himself has given the lie to almost every statement made regarding him. One fact that stands out clearly is the intense opposition of the former Crown Prince to the entire present Government in Rumania, including the policies of his parents and of Premier Bratiano. King Ferdinand himself has been able to exercise but little effective power, so that the actual Government is said to have been mainly under the control of Queen Marie, her favorite, Prince Barbu Stirbey and the Premier Bratiano. Prince Carol, it is stated, gave his father a letter of resignation which was meant merely as a protest against the existing régime, but the resignation was officially accepted and so the renunciation of the Crown Prince has become an accomplished fact. The Rumanian Government has been noted for its religious persecution and for its unjust treatment of the minority races. Whether the political aspirations of the Crown Prince, who is said to have strong Fascist leanings, include a remedy of these evils of his country is not known.

Agnes Repplier, one of the foremost American essayists, in a paper entitled "The Novel Reader," will next week inaugurate the series on the Novel. In this series eminent Catholic novelists of the United States, Great Britain and France will discuss the modern novel in general, and the ideals which inspire them in their own work. Miss Repplier's article will be followed in succeeding issues of AMERICA by a brilliant run of papers which promise to constitute one of the outstanding literary events of the year.

Other features will be "The Credo of a Savage Race," by R. J. McWilliams, and the concluding paper of Eugene Weare's series on the Chicago Eucharistic Congress.

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The Divorce Amendment

NO one who seriously considers the readiness with which many States dissolve the matrimonial contract, will be disposed to put any hindrance in the way of a plan to end this national scandal. The evil may be checked but it cannot be destroyed by legislation. Until the conviction that marriage is a solemn compact, binding one man to one woman until death, has become more general among our people, what is in practice equivalent to polygamy will continue as a devastating force in the social and moral life of the country.

Senator Capper of Kansas proposes to curb this social menace by an amendment to the Constitution which will authorize Congress to enact a uniform marriage and divorce law. This plan is not new. It has the endorsement of many religious-minded men and women, as well as support from crowds whose sole idea of reform is statute law. Sympathizing with the purpose of the proposed legislation, the suppression of a form of immorality which yearly destroys thousands of homes and brings a sacred institution into disrepute, this Review, however, is of the opinion that Senator Capper's amendment would be a most grave source of disorder.

The extent of power to be conceded under the amendment is tremendous. Congress would be authorized to define the conditions under which divorce could be granted or denied. It would be empowered to create impediments to marriage, and to destroy impediments which some of the States have set. South Carolina has always refused to pass a divorce law, and New York allows divorce for two reasons only. Under the amendment Congress could practically set these laws aside. Finally, the amendment would empower Congress to legislate on alimony, property rights, the disposal of children affected by separation of father and mother, and on a variety of kindred interests, all of which are now under the jurisdiction of the several

States. Frankly, we do not believe that Congress is a body competent to deal with these delicate matters.

Divorce has established itself firmly in all English-speaking countries, and complete suppression of the evil seems impossible. This being so, it would seem far better, even from the standpoint of morality, to restrict legal authority over marriage to the respective States where it is now lodged. What has been said of the old child labor amendment is particularly true of the purpose of Senator Capper's amendment. If the good people who profess their desire to outlaw the employment of children in improper occupations and to check the increasing plague of divorce were to center their efforts in the States instead of scattering their fire on a nation-wide field their purposes would be more quickly accomplished. It is by wise local legislation, consistently enforced, rather than by Federal laws that such social reforms as fall within the power of legislation, are best attained.

Compromise With Heresy

THE judicious and well-informed London *Month* again expresses its regret that Lord Halifax and some of his advisers continue to work for what they term "the reunion of the Churches." The phrase is redolent of the heresy which denies the visible unity of Christ's Church. The good faith and kindness of Lord Halifax are not in question. But his advisers ought to know perfectly well that they are not bringing the Anglo-Catholics of Great Britain one step nearer the Church by appearing to agree that something can be said in favor of a contention which is heretical.

Lord Halifax himself is a striking instance in point. As far as can be judged from his public utterances he is farther from the Church today than he was some thirty years ago. His speech at the Albert Hall meeting, to mention no other public statement, shows that he has been led to believe that a doctrine which the Church anathematizes may in the course of time be accepted by the Vicar of Christ. He has misconceived the meaning and scope of the Church's unity; he appears to think that what is taught as of faith today may be altered tomorrow.

The editor of the *Month* observes that the fault is not primarily Lord Halifax's.

It belongs to those foreign Catholic advisers who with singular persistence have fostered his life-long prepossessions, and encouraged him and his following to believe that Anglicanism is part of the Church. Nothing so confirms the sincere "Anglo-Catholic" in his mistaken convictions as the thought that he belongs to the Church, and that if he holds out long enough "Rome" will agree with him ... It may be that the supreme authority will again have to intervene ... in order that the main doctrinal issue shall be made forever clear—viz., that the Catholic Church whose center is Rome and whose circumference is the world, is alone the Body of Christ which no other ecclesiastical body can join save by the full acceptance of her claims.

This is the position assumed by AMERICA from the outset of the Malines Conferences, and for which it has been accused, among other things, of lack of zeal,

lack of charity, and a partisan desire to make capital of "foreign differences"—whatever they may be. But there are times when refusal to speak the plain truth is tantamount to betrayal of a trust. Catholics in the United States, as in Great Britain, ardently desire to bring their fellow-citizens into the Light of the Faith. They would shrink from saying or doing aught that might break the bruised reed or quench the smoking flax; but they are decidedly unwilling to allow any non-Catholic to believe that they consider his heresy in any sense tolerable. In the United States, it is true, Catholics have not been troubled by well-meaning but ill-informed Catholics and Anglo-Catholics whose actions have harassed the Catholics of Great Britain. Hence it is that they have viewed with astonishment, and even with indignation, the implied proposal that the Catholic Church might have something to teach at Louvain which she refrains from teaching at Rome, London, York, or Kalamazoo, Michigan. With such an attitude it is impossible to have patience.

The Conferences have their lesson for us also, although not in the same connection. We, too, have Catholics who think they can pave the way for others into the Church by explaining away the Church's unbending refusal to share her Christ-given office to guide, rule and teach; by compromising her uncompromising condemnation of divorce; by interpreting her laws on education in a sense that makes them sheer folly. That policy always fails and for a very simple reason. Whatever may be said of those who foster it, the policy itself is essentially dishonest.

College Football Again

THE football coaches who assembled in New York on December 29, agreed that the game is receiving the wrong sort of emphasis in our colleges. This makes the vote practically unanimous.

Most of this emphasis originates far from the campus. Generally it is the alumni who promote the demand for huge and expensive stadia, for a small army of coaches and other attendants, and for a hundred other methods of spending money and of distracting the attention of the student from his real work at college. Few college boys take defeat as hard as the alumni. It is the older generation who clamor for winning teams and stoop to methods that are decidedly suspicious in enlisting promising high school players, and who prefer a coach who can turn out a winning team to the coach who teaches that there can be something better in a game than victory.

All this is bad enough, but with the entrance of the professional, the outlook becomes darker. He has introduced the system of providing certain players with private press agents to keep these boys in the public eye during the football season, thereby enhancing their value when he enlists them for his professional teams. Football as a vocation is a poor career for any college man, but this last season saw half a dozen give up their books to tour

the country as professionals. If the professional manages to increase his influence next year, he will furnish the colleges with another good reason for putting a check on the game.

The men who are frankly making a business of football claim that they never approach college boys, a claim which the coaches view with derision. The young men who left college last November appear to have entered into professional ranks along paths that were decidedly tortuous. Perhaps neither they nor their employers were guilty of plain and open violations of the commandment against lying, but none seem to have been actuated by self-sacrificing devotion to ideals of truth and honor. Not much more can be said in their defense. But are the coaches themselves wholly guiltless?

Censorship of the News

DURING Christmas week representatives from the chief American schools of journalism met in New York, and it is almost amusing to note that the local newspapers reported little or nothing of the proceedings of this convention. Yet much that was of interest to the public as well as to prospective members of the Fourth Estate must have been discussed at the meetings. One wonders whether the delicate and difficult question of the extent to which the newspaper should apply the blue pencil in reporting divorce and criminal proceedings came before the delegates, and if so, what was their judgment.

The motto of a certain New York newspaper, "All the news that's fit to print" is good, especially in its recognition of the truth that certain phases of what is really "news" cannot properly be published in the pages of a daily journal. But it is not always easy to draw a clear line between fitness and unfitness. When speaking to the laity the average newspaper man is apt to brag of his particular journal's freedom in printing whatever happens, and to use terms which might be interpreted as meaning that neither he nor his editor exercised any censorship whatever. As a matter of fact, the most useful tool in any newspaper office is the blue pencil, and the practice of newspapermen is generally on a higher level than the principles which some of them enunciate. Henry Watterson used to say that most of the news which comes into a newspaper office gets what publicity is afforded by the waste-basket, but no more. Stories which might possibly be permitted by the law are banned by the editor's sense of justice or propriety.

Not all editors, however, possess even an elementary sense of decency. During a recent noisome divorce proceeding, some of the tabloid journals, whose conductors are doing whatever is possible to deprave the taste of the public, fairly reveled in a mass of repulsive incidents attested to on the witness stand. A few even went so far as to promise special editions from which no detail of the testimony would be omitted. Of these scavengers, a trade paper, *Editor and Publisher*, remarks:

This pornographic orgy in print is without a parallel in modern journalism in this country. Much of it has been produced by the subtle process of creating through deletions an imagery more

devastating to the simple mind than publication of the brutal facts which carry with them their own antidote in the form of natural revulsion.

The point of the editor's opinion is that some cases are so repulsive that they cannot even be mentioned, since deletion can have the effect of making the original account even worse. It is interesting to note that this opinion was shared by a majority of the editors in the United States. A survey conducted by the trade paper showed that a great majority of the newspapers outside the city of New York had reported the case in an unobjectionable manner.

The outcome of the investigation conducted by the *Editor and Publisher* is encouraging. Schools of journalism have been subjected to severe criticism, and it is probably true that no dean is satisfied either with the courses offered by his institution or with the progress made by the students. But any school of journalism which instils a spirit of responsibility, higher than the canons of merely professional ethics, does a good work. By custom and constitutional guarantee a large field of liberty must be conceded the press. It can be safely conceded only when its members realize that liberty is not license, and that the so-called right of the public to know all the news must yield to the genuine right of the public and even of the individual to demand that certain kinds of news must not be published.

Doctors and Teachers

ONCE upon a time the title "doctor" meant a man who knew his subject so thoroughly that he could teach it successfully. Today, it may mean a person whose chief characteristics are patience and perseverance. For three years and more, he has pursued the elusive particle through the pages of Homer, or with consummate skill has plotted the price of cotton in the New Orleans market, month by month from 1840 to 1861.

He has learned many new things, possibly, but now and then a doubt obtrudes itself. What is the value of what he knows, to himself or to anyone else? Much of it may be knowledge that no one ever had before. But that is the knowledge of the country lad who overturns an old log in the woods, and watches the familiar types of bugs readjust themselves to the new environment. It is new, but what is it worth? Have the student's years of research broadened his mind? Have they sharpened his power to observe and generalize? Have they enabled him to use new force in rousing in his pupils a love of learning and culture?

Specialization, as Dr. Butler has recently observed, is all too often the death of humanism. Reviewing the work of the year, the Dean of the Graduate School at Columbia concludes that many students work for the doctor's cap not because they love learning, but because without the doctorate they are debarred from the higher positions in the academic world. Colleges ask for doctors, and are content when they can present an imposing array in an academic procession. Not so often do they demand teachers. The doctor was once a doctor, primarily because he was able to teach. Now he is supposed to be able to teach because he is a doctor.

Against the doctorate as such, no prejudice need be

entertained. It will be a golden day when all our teaching communities can allow their capable members ample time to secure it. The doctorate ought to mean that the holder is a man of broad general culture who has pursued his subject through all its ramifications, even to the most remote. But sometimes it connotes a dryasdust Dominic who cannot see the woods for the trees, or a bloodless mathematician whose formulae blind him to the glory of the silver fire of the stars. Great as is his knowledge what can he give the eager disciple at his feet?

The Bunn of Springfield

WHEN old Jacob Bunn of Springfield, Illinois, associate and friend of Abraham Lincoln died in 1897, he left a charge to his children. In the pioneer days of that interesting town, Jacob had opened a bank. Probably Lincoln, then a struggling young lawyer, looked in to wish him luck, and turned away with the remark that the town was growing fast. For many years Bunn prospered; but in the years of depression which followed the panic of 1873, he was obliged to take a large amount of real estate in settlement of loans made to customers. The bank soon became choked with slow assets, there was little or no ready money to carry on business, and in 1878 Bunn bowed his honorable head to the inevitable and went into bankruptcy. His debts were approximately \$800,000, enormous total for that day and region. The assets largely exceeded that sum in actual value, but forced sales reduced them to about seventy-two per cent of what was owing the depositors. After the usual legal formalities, Bunn was discharged from legal liability for the remainder, which amounted to \$280,000. But realizing that dishonesty had played no part in the failure, Bunn's neighbors appear not to have pressed their claims.

From the beginning, however, the old pioneer held himself morally bound to do what he could to pay the balance, and his one hope was that he might live long enough to discharge every penny of the obligation. But he was doomed to disappointment, and dying in 1897, he asked his children to take up the work. They, after some years, founded the Bunn Memorial Trust to carry out their father's wishes. Now after forty-seven years, the Trust is beginning to pay off every depositor in full, with annual interest at five per cent. It was a task to daunt Sherlock Holmes himself to discover the original depositors or their heirs, scattered throughout the United States, and some even in foreign countries. But the greater part of the search was recently completed, and during Christmas week cheques for more than \$200,000 were mailed to hundreds of men and women, most of whom had forgotten the failure nearly fifty years ago of Bunn's bank. The others will be paid off as fast as the Trust can find and identify them as the original depositors or their legal heirs.

Such an example of dogged and unswerving honesty is almost unique. Walter Scott gave us one, but hereafter the Bunn of Springfield must be ranked with him. It is rather a pity that there are no medals, no titles of distinction, which can be conferred upon them. Yet, after all, they need none, as unspotted integrity needs none.

Rome and the Secular College

THOMAS J. LIVINGSTONE, S.J.

IN the Dubuque *Daily American Tribune* of December 11 there appeared a short article with the caption "Worthy of Debate," quoted from the *Catholic Transcript* of Hartford, Connecticut. The subject considered worthy of debate was: whether it was better for Catholic students to attend Catholic colleges or State colleges and universities provided with a Catholic Center. In the article we read: "Newman favored such a Center, Manning opposed." And further:

The Jesuit Fathers, in many published articles, have shown that they do not favor attendance of Catholics at non-Catholic universities. They do this while confessing that there are more Catholics in such schools than there are at distinctively Catholic colleges. We are told, moreover, that Holy Cross has begun to exclude students—students that would be elsewhere found eligible and welcome.

In this article three things are assumed: first, that the point in question is open to debate; secondly, that the conditions regarding university attendance are the same in this country as in England; thirdly, that the Jesuits are inconsistent in dealing with this question.

1. It is a great mistake to suppose that the question whether it is better for Catholics to attend Catholic or State colleges and universities provided with a Catholic Center is open to debate, for the Church has already decided the matter. In the canon law, which is the supreme law of the Church, we find the following regulations:

Canon 1379 of the revised code directs bishops to establish schools and colleges in their dioceses and adds that it is the wish of the Church that universities be founded where the existing universities are not imbued with Catholic doctrine and sentiment. Certainly our State colleges and universities are very far from being imbued with Catholic doctrine and sentiments, hence the necessity of having Catholic colleges and universities. Moreover, canon 1374 expressly forbids Catholic students to attend non-Catholic and neutral schools. Even clerics, both secular and religious, and, with greater reason, nuns, are forbidden to attend State universities. Pope Benedict XV, in his decree of April 30, 1918, declares that this is forbidden by the canon law and formulates the conditions which must be fulfilled before permission to attend may be granted by the bishop: the cleric must be a priest who has excelled in his studies; he must be possessed of superior ability and strength of character, and imbued with solid piety; he must be intended for teaching and must confine himself to those studies which are necessary either for a degree or for proficiency in those branches which he is afterwards to teach. The decree adds that these limitations apply to Religious as well as to the secular clergy.

From these decrees it is evident that no Catholic, even if he be a priest, can attend State universities without permission of his bishop who is to grant such per-

mission only for grave reasons of whose sufficiency he is the sole judge. It would be just as useless, then, to debate whether it is preferable for a Catholic to attend a State or a Catholic university as it would be to debate whether it is better for a Catholic to marry one of his own religion or a non-Catholic. In both cases Rome has given its decision and the matter is settled.

2. The conditions as regards university attendance in England are essentially different from those prevailing in America. The dispute between Father Newman and the majority of the bishops in England was not whether Catholics should attend a Catholic university or go to Oxford or Cambridge; no, it was whether Catholics should attend one of these universities with proper safeguards to preserve their Faith, or be deprived of a university education entirely and in consequence be at a deplorable disadvantage in civil life, because there was not then and is not now any Catholic university in England. Newman himself depicts the state of affairs in a letter to Miss Holmes. He writes:

As to Oxford and Cambridge, it is quite plain that the Church ought to have schools (universities) of her own. She can in Ireland—she can't in England, a Protestant country. How are you to prepare young Catholics for taking part in life, in filling stations in a Protestant country as England, without going to the English universities? Impossible. Either, then, refuse to let Catholics avail themselves of these privileges of going into Parliament, of taking their seats in the House of Lords, of becoming lawyers, commissioners, etc., etc., or let them go there, where alone they will be able to put themselves on a par with Protestants. ("Life of Cardinal Newman." W. Ward, II, 70).

When, three years after Newman's death, permission to attend Oxford and Cambridge was given by Pope Leo XIII, the following conditions were prescribed:

No kind of approval or toleration can be given to the education of Catholic youths in the national universities, unless they have previously obtained, during the period of their primary and secondary education, a thorough and exact knowledge of their religion, and are of a sufficiently sound and formed character to fit them for university life, and unless, moreover, they be prepared to avail themselves of such instruction, to be offered to them during their university course, as shall equip them with such further suitable and adequate training and knowledge as may be deemed requisite. A small Council has been nominated by the Bishops, consisting of clergy and laity, to provide for these educational and religious interests of Catholic undergraduates, without, however, interfering with the ordinary work of the universities. ("Life of Cardinal Vaughan." Snead-Cox, II, 85).

These two citations show, on the one hand, the absolute necessity English Catholics are under of attending their national universities in order to be on a par with Protestants in civil matters; and, on the other, the precautions prescribed by the Church to safeguard her children from any danger connected with such attendance. In this country, of course, no such necessity exists. We have many Catholic universities empowered by the State

to confer all academic degrees. An Englishman who is at present at Oxford writes:

I am fully conscious that conditions in the United States are so different from ours, that it almost seems that what is true for one land is false for the other; envy for the Catholic universities of America is what we feel, an envy *in Christo*.

But though the two countries differ as regards university attendance, they are in the same condition so far as Catholic schools and colleges are concerned. The following letter from the Propaganda, giving a decision in regard to a doubt concerning the attendance at public schools and colleges of Catholic students in England, will be of interest because the same doubt seems to prevail in the minds of some educators in this country. It is dated January 31, 1899.

Your Eminence has laid before this Sacred Congregation certain doubts to be solved as to whether Catholic boys in England may be allowed to frequent the public schools in which youths are prepared for the higher courses of study given in the universities. This assuredly grave and delicate question has been most carefully examined by the Most Eminent Fathers of this Sacred Congregation *de Propaganda Fide*, and their judgment was that the frequentation of public schools of this kind cannot be without a grave danger to faith and morals, or be held consistent with the use of those means which the Church properly prescribes for the sanctification of souls; and that therefore an obligation is incumbent on Catholic parents not to expose their sons to this grave danger.

The analogy which some think adducible, from the fact that the frequentation of the universities of Oxford and Cambridge has been tolerated, is invalid.

For, in the first place, the danger for youths of tender years cannot be regarded as no greater than that to which young men may be exposed, whose minds have been formed and who have fully imbibed the principles of their holy religion in the Catholic colleges. Then as there is no Catholic university of higher studies in England, circumstances seem to require that measures should be adopted in order to render remote the proximate danger to which Catholics might be exposed in public universities. Well-known measures for this purpose have been prescribed and acted upon.

But as there are many flourishing Catholic colleges in England, which give what is termed secondary education, no similar necessity exists for sending boys to be educated in the public schools of the country. This was the judgment arrived at by the Eminent Fathers in a general Congregation held on the twenty-third day of this January and it was laid the day after by the undersigned Archbishop of Larissa, Secretary of the same Sacred Congregation, before the Supreme Pontiff. His Holiness gave it his entire approval, and desired it to be made known to your Eminence by these letters, nothing doubting but that all Catholic parents in England will accept this decision as their rule, and will show to their sons the same love as that which Holy Mother Church bears to them as children begotten by her to Christ. ("Report of Catholic Educational Association," July, 1906, p. 132).

The reader will notice that attendance at Oxford and Cambridge is tolerated because there is no Catholic university in England; whereas attendance at public schools and colleges is not tolerated because there are many Catholic schools and colleges there. Now apply that reasoning to the colleges and universities of this country, Catholic and State, and see what decision you must come to about the attendance of Catholics at State colleges and universities. Of course the size of the two countries makes a great difference. England is only a little larger than

Illinois and is smaller than Missouri. It is well, then, that the canon law, while forbidding attendance at secular schools and colleges, leaves it to the bishop to decide under what circumstances an exception may be made to this law, as a Catholic institution may be so far away as to make attendance at it practically impossible.

3. Are the Jesuits acting inconsistently in this matter? There is certainly nothing reprehensible in emphasizing and upholding the decrees of the canon law which recommend the founding of Catholic universities and forbid the attendance of Catholic students at State or secular universities and colleges except for weighty reasons sanctioned by the proper bishop. Then, as to the decree of Pius X requiring that instruction be given to Catholics attending non-Catholic schools of whatever grade, the founding of the Catholic Instruction League for the Catholic children attending primary public schools throughout the land, which has lately been approved by the Holy See and similar provision made by the bishops for the spiritual care of students at secular colleges show that they are doing their share in carrying out this decree.

I, too, have heard none but words of commendation for the bishops who have appointed Catholic chaplains at State universities in accordance with that decree. But, on the other hand, I have heard none but words of condemnation for all those who, in a region surrounded by Catholic universities, have been trying to induce Catholic students to enter the State university, which has a Foundation, in defiance of the wishes of the Church and in spite of her decrees in the canon law and in disregard of the declarations of several of the Sovereign Pontiffs. And what is much worse, it is proclaimed that attendance at State universities which have a Catholic chaplain attached is the ideal system of higher education, and is superior to attendance at a Catholic university where a genuine Catholic education is given and not merely an education in Catholicism.

Not content with endeavoring to draw Catholic lay students to the State university, they succeeded last year in having more than one hundred nuns take summer courses, who probably had not the least idea that they were doing anything contrary to the canon law. Since then some of these nuns are said to be trying to get their pupils to resolve on attending the State university for their higher studies, instead of going to a Catholic college or university.

This method of proceeding becomes all the more intolerable, when after having secured the approbation of several bishops for the work of instruction in Catholic doctrine, the work proper to a Catholic chaplain in accordance with the prescriptions of Pope Pius X, they conclude that these utterances are an approbation of and apply equally well to a very strange view of Catholic education and an active propaganda to induce Catholic students to attend the State university contrary to the express prohibition of the canon law, which even under the most favorable conditions and where there is no Catholic university established, merely says that such attendance may be tolerated—*tolerari potest*. And toleration is not approval!

Contests, Committees and Rehearsals

EUGENE WEARE

Special Correspondent for AMERICA

[The third of a series of articles on the Eucharistic Congress]

IN writing of the plans for the XXVIII International Eucharistic Congress, to be held June 20-24 at Chicago, one has to be guided, in all that one writes, by the caution and counsel of a well-organized committee on information and publicity. When you go to Chicago this committee takes you into its confidence by telling you the whole story, but places certain limitations, or restrictions, upon your retelling of the tale. This is, of course, as it should be; it is the plan of procedure in all well-conducted publicity campaigns. For instance, you are cautioned against telling *all* that you know at "one sitting." You are reminded that the Congress sessions will not get under way until next June and, therefore, that it is unwise to expend oneself and one's information in these early days to the detriment of the days which are yet to come. It is with a view to sustaining public interest in the Congress over a period of five or six months that the publicity committee holds in abeyance much of the information which is of interest and importance. At this writing that part of the story is being told which has bearing upon the preliminary arrangements only. Much more that is both lively and attractive is reserved for the telling on another day.

As a general thing it is not considered quite ethical thus freely to discuss the behind-the-scenes workings of a publicity committee. And I venture at this time thus to fly in the face of precedent because I want to show that, with the publicity for the Congress, as with all else that has to do with its organization, there is an intelligently conceived and well-directed plan of campaign or conduct. The committee in charge of this particular phase of the work is about to set up a working staff at Chicago to handle this not unimportant and highly technical part of the general program. This staff is to be made up of a group of professional writers, authors, journalists and editors whose task it will be to properly *publicize* the Congress in a dignified, creditable fashion. To aid in this, an effort will be made to secure the help and cooperation of both the secular and religious press in all parts of the world. In addition to the general "running copy" which will be prepared and issued as the occasion suggests, there will be special articles, "feature" stories, illustrations, pictures, etc., made available for newspapers and magazines and a special service for Catholic papers everywhere. Catholic American writers of distinction will be invited to join this staff as special contributors and special foreign language writers will be urged to supply the "copy" for the foreign press in this country and the press abroad.

But there is more to the work of the publicity committee than the mere preparation and "feeding" of copy to the press of the world. As an instance of this it may be pointed out that, in the early days of the planning for the Congress no little confusion was threatened by the anxiety on the part of the railroads and steamship companies, hotels and travel agencies, to advertise the Congress, all, of course, in a perfectly legitimate, if solely commercialized, fashion. Advertising folders, booklets, posters, etc., were in course of preparation, many of which were not quite in keeping with the high purpose of the Congress and its profound religious significance. Thereupon the publicity committee of the Congress entered on the scene with a plan to standardize and make uniform all advertising literature and insignia bearing upon the Congress sessions. The plan was readily accepted by all the agencies concerned with a result that will show itself in the intelligent and dignified advertising matter which is now about to be distributed throughout the land.

As part of this effort to standardize the advertising and publicity matter for the Congress and to insure its dignity and proper bearing, the publicity committee last September, announced a Prize Poster Contest with a view to securing a suitable advertising poster that could be agreed upon and adopted by all planning to use this particular form of publicity. A wide latitude in both color and scheme was allowed and three prizes were offered to the successful competitors, the total amount of which is \$1000. The contest was given widespread publicity among artists and others likely to be interested with the result that there came to the Headquarters' Office at Chicago more than 300 designs, each of which, with but few exceptions, is of an unusually high order of merit, not only from an artistic and technical point of view but from the spiritual phase as well. Not a few of these designs are indescribably beautiful and give surprising evidence of an active school of modern Catholic art which deserves to be cultivated and aided and encouraged. The designs submitted have come from the north, west, east and south; from England and Ireland, from the Continent of Europe and from far-off Australia. All, without exception, are in thorough keeping with the spirit of the Congress and well worthy of commendation and praise.

As suggested on a previous occasion it is most encouraging to those charged with the responsibility for the conduct of the Congress to note the readiness to serve on the part of all to whom appeal is made. And, what is genuinely inspiring, is the fine spirit which is being manifested daily by folk in all walks

of life who volunteer their services in the promotion of the great undertaking. Among the various committees at work on the preparations for the Congress is one concerned with health, safety and sanitation. To this committee's aid there have rallied, not only the police and fire departments of Chicago, but the directors of the hospitals and the clinics, the doctors and the nurses, the health experts and the sanitary engineers. All these have volunteered their services and their facilities to the end that the very best possible conditions may prevail, looking to the safety, security and comfort of all in attendance. There is, too, a committee on decorations which is assured of the aid and cooperation of the more than sixty local business associations which hold forth in Chicago and which have joined forces to see to it that nothing is left undone that might add to the physical attractiveness of the city. A comprehensive plan has been prepared whereby a uniform scheme of decoration will prevail on all sides, with the streets, public buildings, hotels, apartment houses, theatres, etc., attractively bedecked with the colors and the insignia of the Congress.

A month or two back the committee in charge of the music of the Congress sent out an appeal for an original hymn to be sung during the days of the assembly. In response to this there have come *thousands* of original compositions from all parts of the world, many of these of a very high order. The plan is to select one of these compositions and then call for a suitable musical arrangement to accompany it, the combination thus secured to be adopted as the official hymn of the Congress. Thus will it be seen again that in all the arrangements for the Congress no opportunity is neglected to allow for the exercise and manifestation of Catholic art and genius in the promotion of the great purpose of the Eucharistic Congresses.

It is the committee on music which has charge of the work of training the several choirs that are to participate in the exercises of the Congress. These are to play a not unimportant part in all the congressional sessions. For instance, on the second day of the Congress, at the Pontifical Mass which is to be celebrated within the huge stadium on the lake-front, the program provides for the singing of the Mass by a choir of *fifty thousand children*. These are to be recruited from among the boys and girls of the upper grades of Chicago's parish schools, than which, it may be remarked in passing, there are no finer in all the land.

On one of the days on which I was in Chicago recently I was invited to be present at what was said to be a rehearsal of this great children's choir. Curious to observe how so prodigious an undertaking was to be handled, I proceeded to the rehearsal hall but found not a single one of the choristers present. Instead I was privileged to witness a choir rehearsal *without the choir*. There was a large auditorium crowded to the entrance doors, not with the choristers,

but with some five or six hundred nuns, all intent upon the music. Then it was that I learned that the way to train great numbers of choristers is to first train their teachers. The nuns present at that unique rehearsal are the teachers of singing in the parish schools upon whom rests the task of actually training the children. The plan is first to thoroughly drill the teachers in the various intricacies of the glorious chant. This done, the children are then drilled by their respective teachers. At first, small units are gathered together for the rehearsals, the numbers being increased as progress is made. These units or groups are to be gradually increased as time goes on until, as the day for the opening of the Congress approaches, an effort will be made to assemble the whole choir together. This will be done in the stadium, because there is no other place into which so great a crowd may be gathered.

The program of the great Congress deserves something more than a mere recital. Another paper on this aspect of the Eucharistic Congress will appear in next week's issue of AMERICA.

TO BE

Be very sure you cannot speak
Nobly, and basely live.
Alone that which you are will reach
A heart—for none can give
Away what they do not possess.
Be noble. Then your speech
Must needs be so, and being
True, will most truly teach.

MARY DIXON THAYER.

FOLDING TIME

I

"Jesus, herds pursue
Their scattered sheep;
'Tis time my Lambkin, too,
Were safe in sleep."

"Mother, as you would;
Upon your breast
I'll win Me bed and food,
Yea, drink My rest."

II

"Mary, He's away!
May one and all
Thus willingly obey
Their slumber-call."

"Joseph, build a fold
Of wattled gleams
And sheen o' thatch, to hold
His fleecy dreams."

III

("Shepherds, gather nigh:
Help Me pursue
Yon scattered lambkins, ay,
And kidlings, too.")

"Waking, little Son?
Lu-lay-na-shoon."
("But ninety-nine—there's one—")
"Husheen-na-hoon."

FRANCIS CARLIN.

Harvard Culture and Jesuit Humanism, II

JOHN LAFARGE, S.J.

IN the last number I gave it as my experience, that while a limited cultural diet was provided at Harvard, it was too unobtrusive and elusive to influence the minds of the undergraduates unless they brought a certain predilection and cultural atmosphere with them from their own homes. Certainly little of it seemed to cling to many of our Catholic students at Harvard, if they ever sought for it during their four years' stay on the social fringes of the undergraduate world. There were, of course, some notable exceptions among our Catholic students, both of the home-bred and the self-made type; but I think these very exceptions only served to prove the rule. The main point, however, is not so much the presence of more or less cultural features at Harvard, but the absence, outside of a small group of peculiarly human and far-seeing teachers, of those great essential traditions of humanism, which alone can discipline and liberalize the minds of the rank and file of college boys.

The perfume that we occasionally scented seemed to be wafted from some ancient gardens across the sea, rather than from any of the scholastic shrubbery that we were invited to meander through during our four years' stay. Charles Eliot Norton had brought Dante to Harvard, and carried him back, so to speak, into his retirement; and the sight of Professor Norton's mild face flitting across the Yard seemed like a ghost of past days, rather than related to anything in the present. There remained an abundance of useful, interesting, necessary courses on every conceivable subject. There was a key to every plantation of fact and system, outside of the facts and the systems that pertain to our Catholic religion and philosophy. But the key was somehow lost to that High Garden wherein the great masters of human language and thought and emotion had walked in all times. And that key was the humanistic study of the classics.

When I came to teach as a Jesuit I found myself with that key in my hands. True, the hands fumbled badly, since they were untrained in the lore of its use. But I marveled at its power.

All great and useful things are made available by faith, and true culture implies a four-fold faith: faith in the liberal ideal, faith in the classics as a vehicle of that ideal, faith in the teacher's office, and faith in the pupil.

First, there is faith in the value of culture itself, as the chief goal of education, rather than mere fact-knowledge or technical skill. The believer in culture believes in the liberation and development of human powers. To quote again President Butler's Annual Report to the Trustees of Columbia University, 1925:

Too early specialization is the parent of information and of a certain kind of skill, but it is the foe of knowledge and the mortal enemy of wisdom. Not narrow men, however keen, but broad men sharpened to a point, are the ideal product of a sound system of school and college education.

The most pressing and insistent of all university problems at the moment is the finding of men soundly and broadly trained, with

philosophic grasp of their chosen field of knowledge, with large intellectual outlook and sympathy, and with eager competence to press forward into new fields and to carry an enthusiastic company of younger scholars with them.

But great as is President Butler's faith in this ideal, it does not underlie the policy to which our secular colleges as a rule are committed. It depends in these colleges on the choice of the individual professor, and despite the merits of individuals at Harvard, the prevailing policy there was that of Germanic scholarship, the imparting of the greatest amount of information and erudition to the greatest number.

Again, faith in the liberal ideal is not blind, emotional, impressionistic, nor based on assumptions and delicate enthusiasms which only certain initiated groups can hope to appreciate. It is a reasoned faith—too coldly reasoned some might say, did they not know that behind this faith in the liberal ideal is a divine faith in man as the image of God.

Hence this reasoned faith in culture implies faith in a European cultural tradition, according to which the classics are a typical expression of human thought and emotion, for us, who are part and parcel of the great European civilization. The classical authors are held to be cultural, not precisely because great things have not been said in other times and places than Greece and Rome, but because, whether by their primacy of age or their primacy of genius, the Greeks and the Romans seem to have said once what man at all times ought to say, if by any single utterance he can stamp himself as the lord of creation. But it is not enough to translate what the Greeks and Romans said and wrote. We did that at Harvard. It is not enough to perfect this translation by an apparatus of erudition and historical allusion. We did this also manfully at Harvard. Those primary utterances of man must be interpreted in the light of man's nature—his psychology, destiny, religion, literature, history, etc. For such an interpretation a school or method must be evolved, and this school or method is what we call the humanistic interpretation of the classics. Moreover it is the neglect of this humanistic treatment of the classics which has led, in our secular universities, directly to the decay of the classics. To quote again President Butler:

There can be no question that the decline in interest and authority of the ancient classics as educational instruments was hastened by, and indeed was in no small part due to, the manner and method of teaching those subjects that became substantially universal some sixty years ago. Minute matters of grammatical, linguistic and archaeological importance were dwelt upon and magnified to the exclusion of the larger and broader interpretation of the meaning of the life, the thought and the civilization of the ancient Greeks and Romans. Emphasis was increasingly laid upon the training of accurate and meticulous classical scholars, which was all well enough in its way, but which was something quite different from using the ancient classics as effective and stimulating educational instruments for the great mass of men. It is a sorry, but safe reflection that had the classics been properly taught and presented in school and in college they would not now be in their parlous situation. (p. 26.)

In upholding, then, the study of the classics as an integral part of their system, and not merely as electives to be timidly offered, and in maintaining the humanistic

rather than the philological interpretation of the classics to their students, the Jesuits stand for that great humanistic tradition, which is woven into the very texture of our English language, literature, and civilization.

Belief in the length, breadth and depth of the teacher's office is another of the cultural assets of the humanistic system. The wider the field that is entrusted to the teacher, for illustration and confirmation of his principles, the greater is the faith that is shown in him, and the better he will be able to present his matter in a cultural, liberalizing style. At Harvard the prophets of culture were men who taught the broader subjects, and were not confined to specialties. But no one at Harvard ever dreamt of so bold a step as to entrust one man with some one phase of Greek, Latin, and English literature as a unit, with the supposition that he was to teach not Greek, Latin or English so much as independent subjects, but as three great factors contributing, each in its characteristic way, to that particular phase of human utterance. Yet this is what the Jesuits have done, and are still doing, when circumstances permit. In such a plan, how wide the horizon, and how firm the base from which that horizon is scanned! The base is firm, because the professor, following in the foot-steps of the old Humanists, sets out to teach a definite, essentially cultural subject—man's expression of his Best, by means of the best in human utterance, for instance in Lyric Poetry, or the Drama, or the Epic, or the Oration. Through the three-fold medium of Greek, Latin and English, he is teaching Poetry as Poetry, as a subject definitely aimed at and definitely imparted. The horizon is wide, because these various ages and various kinds of literature are all made to illustrate one set of perfectly defined principles, and, to use that one example, Poetry is viewed not as a toy for esthetes, but as a Queen ruling by the divine right of that very Humanity which she so marvellously expresses.

So great are the possibilities of this system of unified teaching of the Humanities—unified not merely by a college schedule but by the living mind of the teacher—that I venture to predict that the time will come when Harvard herself will have her own Professor of Rhetoric, her Professor of Humanities, interpreting one great phase of literature through a three-fold medium—or four-fold, if the professor can count on his pupils' knowledge of some modern foreign language. There is a swing of the pendulum in the educational world, and, far as it had swung from that idea at the close of the nineteenth century, I believe it is beginning slowly to turn back to an earlier and deeper ideal.

Lastly, the Jesuit humanist, like the Humanist of old, has faith in the person of the pupil. He believes that his cultural message is not for the refined few, but for the average intelligent boy, provided he has had a suitable degree of technical preparation. He looks to youth not merely to admire the works of old, but to express itself, and to study every masterpiece, ancient as well as modern, with a view to self-expression, and every literary form with a view to acquiring in some sense its use. This may seem ambitious enough to one not familiar with Catholic

schools, but I confess I was surprised, as a Harvard product, at what the Jesuit pupil was expected not only to know, but to *do*, and with the matter-of-fact way in which he went ahead and did it. In a word, culture, in the Jesuit system, was to be definitely acquired, by a definite plan based on definite principles. The result is that the pupil, if he responds to the treatment, does get the *soul*, if we may so call it, of culture: the essential factors in the training of mind and heart. The Catholic college may not always be able to afford him what we may term the "body" of culture, those graces of manners and associations which accumulate in any highly privileged academic community in the course of time. But these, too, will come, for even Oxford and Cambridge were once as raw and plain as any new "freshwater" college. Whereas at Harvard, if you brought the "soul" of culture with you from home, you might somewhat heighten its intensity, and discover the "body" to match it by search and casual association; but if you lacked these prerequisites, it was a doubt if you would ever find either one or the other.

Let us add just one touch to complete the picture. Above the four-fold faith of the humanist—in the liberal ideal, in the classics as a vehicle for that ideal, in the teacher, and in the pupil—there is the higher Faith of the religious humanist, faith in the Divine Humanity of Jesus Christ. This is the ultimate justification of the humanistic method. And since the Jesuit Order has always cultivated a special predilection for the human traits of the God-Man, there seems a peculiar fitness that it should carry this "humanistic" tendency, in the best sense, over into the field of education. Since culture in any form tends to lead men's thoughts onward and upward to some sort of unified ideal of conduct, so in its highest form it leads men to the highest Ideal of humanity, the humanity of Christ.

This ideal may not always be presented explicitly, but it colors the whole interpretation of human things. Just as a teacher who has the instincts of a gentleman will unconsciously touch with that ideal his exposition of the polished writers of Greece and Rome, so one who is a follower of Christ in his heart will throw a light on human utterance and history that no worldly-minded teacher can ever quite attain, and so will give a culture that is the key to this world, because its origin is in the world above.

President Butler, in his Report mentioned above, considers as the highest type of mind—the type to be aimed at by a liberal education—that mind which can view the world as a totality, and can act accordingly. No totality, however, can so unify our view of the world, especially our view of the human world, hence no ideal can so directly tend toward producing the truly liberal mind, as the ideal, properly understood and properly imparted, of the Divine Leader of the human race.

Why then should we Catholics sacrifice the highest good of our youth for some accidental advantages, when we have access, by our own Catholic colleges, to the real High Garden, where the best of all times have found their *plaisance*, since God Himself walks therein?

The Foreign Legion

ELBRIDGE COLBY

AN officer for a time attached to the French to learn what he might, by observation, prior to our engaging in the hottest hostilities of the World War, tells of going forward to battle positions then held by a unit of *poilus* and halting in the dimness of a star-lit night, to permit another organization to pass toward the front.

"Who is this going ahead? Why should they have the right of way?" grumbled one diminutive Frenchman after another, until finally a direct question brought the decisive reply: "*La Légion Etrangère!*"

The grumbling ceased, as it does at times, even in the ranks of fighting soldiers. The Legion had the place of honor. It was a French tradition that the Legion deserved the place of honor, even though "foreign."

Another Yankee subaltern lay on a hilltop in the Meuse-Argonne, near the junction line of the Gallic and American forces. From his easy post of observation, he saw brave National Guardsmen from over the Atlantic cross an intervening valley under German fire, slowly and steadily and with determination, with puffs of smoke regularly blotting out effectives. He saw them return back across the valley, and lose more in the process. He saw them advance again, as the jumble of orders dictated, come back again, and go forward again; and each time drop more and more under the Heinie artillery. Fine men, but inexperienced, improperly led by green officers, and uselessly killed.

In the other direction, he was privileged to see a body of fighters in horizon blue start across another little valley. By fits and starts they went. Up on their feet for a short run, down with a thump behind almost undiscernible cover, a wave of the ground perhaps, some scattered stumps. Up again, down again: but ever onward toward the slope ahead. Up and forward, a pause, up and forward again, another pause, up and forward again: in small groups echeloned over the meadow, yet always onward as if surging ahead from some mechanical motive. They crossed the valley, and remained on the heights beyond, to hold the ground they had won, practically without a casualty. These too were fine men, but experienced, well led, and sparingly exposed to hostile fire. It was the *Foreign Legion*.

What is this Foreign Legion which has the place of honor in the French Army? What is this Foreign Legion which so splendidly illustrates the need of discipline and training and knowledge in war?

Formed by virtue of a law of February 4, 1831, for the recruitment of troops for service abroad, the Foreign Legion has persisted to this day as a relic of the mercenary regiments of the eighteenth century and earlier, Scottish, Irish, German, and Swiss, which for centuries formed a part of the royal standing army of France. Mindful perhaps of the dangers from the soldiers of Marie Antoinette and the Court, the French authorized this Legion "for service abroad" and it has appeared on the sunny slopes

of France and beside her peaceful rivers only in hours of grave emergency. Elsewhere, for nearly a hundred years, the Legion has fought almost wherever the Tricolor has gone into battle, the siege of Rome and the Chinese War alone excepted. It has won battle honors in Algeria and Morocco, in the Crimea, in Mexico, in Tonkin, Formosa, Madagascar, West Africa, Spain, and Italy. For endurance, fighting ability, and valor, the Foreign Legion has never had an equal. Small wonder it performed well in the crash of final assaults in 1918. Small wonder it is accorded by the *poilus* of France, the place of honor.

The real Legion should not be confused with the wartime Legion, over-run with enthusiastic volunteers from all countries who wished to see the fall of the Hohenzollerns. The real Legion is a permanent institution, a colonial corps for service abroad. Its headquarters are in Algeria, at the desert bordering town of Sidi-bel-Abbes. Thither a man with a love of the military profession may go and enroll. Let his nationality be what it may, let him give a false name and a fictitious birthplace, if he plainly agree to serve his five years and to accept a *sou* a day, he is a soldier of the Legion and nothing but death or the expiration of his term can free him from a contract that is more binding than any oath. Diplomats and foreign offices refuse to intervene. Son of a peer, son of a millionaire, heir to a fortune though he be, he is still a soldier of the Legion, and must serve his time.

A large proportion of the men who enter this historic corps are men who desire to lose themselves and have their friends and families think them dead. Suffering with remorse from some actual or fancied disgrace, eager for adventure, or merely keen for the steady security of soldierly existence, they make the best troopers on earth. Heedless of death, they are vigor itself in action. Hardened to intense exertions, they are rated the finest marching unit in the world. Held to strict discipline, they follow the path of duty straight and plain. Uninterested in life, they assume an air of oppressive boredom that shades the city where their barracks stand with a melancholy tinge of brooding manhood.

Of their deeds, much could be said. Humble they may be as to personal fame. But they are very proud of their corps, of its conquests, its hardships, of its *Salle d'Honneur*, and its roll of battle experiences. Upon its first entrance into conflict, soon after its formation, the *Légion Etrangère* was mistrusted by the French for its foreign personnel, and despised by its Arab opponents and French fellows for its ragged clothing and turbulent spirit. From the very first, the Legion showed a courage and a daring and a resource invaluable on active campaign; and the Arab foes and the French friends changed their minds. In the long struggle against Abd-el-Kadir, the Legion proved its superior military ability. The single battalion grew to two regiments, each a thousand strong, and the names of its battles added honor to its name: Coudiat-Aty, Constantine, Djedjeli, Zaacha, and countless others.

After Colonel Combes had fallen at Constantine with a bravery equal to that of the men he led, Bazaine took the

Legion to the Crimea with Canrobert's Division, where it distinguished itself at Sebastopol, especially by its brave defence of positions near the Quarantine station, and was rewarded with the privilege of French citizenship. A brief return to Africa, interspersed with fighting against the Kabyles, was followed by another adventure in Europe, where it again served France at Solferino and at Magenta, at the latter engagement the first and second regiments checking and driving back a tremendous thrust of the Austrian right wing.

When Napoleon III adventured into Mexico, he sent the Legion overseas into the deadly climate of that tortuous country, to be decimated by disease, to be filled by successive battalions which died half as fast as they could be shipped: but they absorbed the Legion spirit and the Legion *élan*, and when in April, 1863, sixty-five legionnaires were attacked by hordes of Mexican cavalry in the open, they formed square, beat their way to a farmhouse, and fought on until only nineteen of their number were unable to prevent the Mexicans breaking in. But they had written "Cameron" forever on the colors of the Legion.

When the Second Empire tottered on its rotten foundations, the Legion was summoned to help save the French Army which may have possibly been ready "to the last button on the last gaiter of the last soldier." But the Legion was ready for fighting, not for buttoning gaiters, or for depending on long range rifles keeping a foe away. Augmented by a hastily recruited battalion, the Legion covered the retreat of Motterouge's army after the disaster at Artenay, for six hours holding at bay Bavarians and Prussians in vastly superior force, and with sixty guns to help them, actually saving the Army of the Loire, winning the admiration of old von Moltke, and losing nineteen officers and over nine hundred men.

Into the Tonkin war, about a decade later, went the Legion to fight amid the slime of tropical marsh and the sickliness of dense jungle, to carry a breach at the capture of Son Tay, to save the broken French forces at Langson, and finally to lead the attack in the place of honor during the final successful advance.

At Tuyen Kwang, Madagascar, Dahomey, and Casablanca, the Legion fought as it has always been expected to fight, bearing the brunt of the work, and ensuring the honor of the Republic which buys her colonial troopers for a sou a day from the "lost souls" of the rest of Europe.

During the World War, as was to have been expected, the Foreign Legion did its bit. Wherever the tasks were hardest, the Legion went in to do the job. Many successive times, the Legion was wiped out. Many times it was re-filled with new increments of ardent upholders of the French cause. Many of its personnel were of a far different type from those who had filled the files since 1831. Yet the spirit and tradition and performance of the Legion remained the same. For it was The Legion.

In the history of military doings, there have stood out certain conspicuous organizations. One of these was the phalanx of Alexander, another the Roman Legion

whose short sword carved out a mighty empire, another the unshakeable British square against which native African hordes or massed Napoleonic cavalry alike broke in fruitless assaults. To this trio of historic units must be added the Legion. When centuries have passed, and perspectives become more true, these "rascals" of the Legion who suffer from moroseness of spirit, will be rated one of the most splendid sets of fighters of all time. The Roman Legion, the Grecian Phalanx, and the British Square were distinctive formations, distinctively armed and distinctively trained. The *Légion Etrangère* has been formed and trained and been armed like other soldiers. It is unique, though, for its spirit, its vitality, and its record, for its intangible skill and experience and its example of perfection in the unselfish practice of the profession of arms.

Education

Student Opinion and the Colleges

RAYMOND J. GRAY, S.J.

EVER since college authorities in this country have shown themselves willing to cater to popular whims and fancies, it has become more and more the fashion to encourage student criticism. Popular opinion, in a democracy like ours, is a force to be reckoned with; and the heads of educational establishments, following the example of successful business men and politicians, have been quick to note the desirability of giving people what they want. Of course, the majority of fathers and mothers had first to be satisfied, and these, mainly for social reasons, wanted their sons and daughters to have degrees from the great colleges and universities; and the majority of students, for the same reasons, desired to obtain these degrees as easily and as rapidly as possible. As a result, our educational system had to be entirely recast. All the old prejudices about culture being the possession of the few, and scholarship the purpose of higher education, had to be discarded. The task was not easy. Educators found themselves attempting something that had not been tried in any age or country. But with the smile of popular approval upon them, in spite of protests from high quarters, they persevered in a difficult enterprise. America, a democracy such as had never existed, must have an educational system adapted to its needs; the great mass of fathers and mothers must be relieved of useless anxiety concerning the graduation of their children. Our own day has seen the fulfilment of a long cherished dream. Higher education is, at last, attainable to the many.

In these reforms everything has been done to make the ordinary student contented. Not only has the latter undue freedom as to what courses of study he shall take and who shall be his professors, but all kinds of social advantages and athletic distinctions reward him for whatever sacrifices the preparation of classes may, at times, require. In these ways and many others

—students' councils, honor systems, editorships of college magazines *not* under the supervision of the authorities, perfect liberty, and even license, of speech—faculties have been vying with one another to attract to their institutions an ever-increasing number of students. To transpose a well known proverb: *non multa, sed multum* appears to have been their motto.

In the light of such facts it is interesting to read what some of the more thoughtful college students, in different parts of the country, think of the present educational system. Not long since the editors of the college magazine of the University of Indiana published an article, in which they affirm that at their university, as in most American institutions of higher learning, one is, at present, painfully conscious of a growing tendency toward Gigantism—the worship of Bigness. This tendency, they say, is all the more harmful because it is producing a mentality capable of estimating the success of a college or university only by the number of its students, the size of its campus, the floor-space of its buildings, and the numerical prominence of its faculty. The most deplorable conditions result. Scholarly ideals are lost sight of. Earnest professors are driven from discouragement to despair, as day after day they behold their classes flooded with students of no intellectual interests. The student-body is contaminated by the great influx of mediocre students "with narrowly utilitarian aims, poor educational grounding, and small ability." As the enrollment increases it is necessary to employ many instructors, and the better students are obliged to take the greater part of their work under second-rate teachers.

The new memorial buildings undoubtedly add to the beauty and prestige of Indiana University, and attract plenty of students of the kind that come for mere "social and recreational" purposes. But one cannot help asking whether the money spent on them might not have been employed more wisely:

It is incontestable that the *greatest* need of the University is better professors. Now this \$1,600,000 would have endowed ten chairs at \$10,000 to \$12,000 annually, which would have brought here ten of the greatest scholars in the world. Columbia University but recently raised the salaries of her six best men to \$10,000. Think of it—we could have here a world-famous chemist, a world famous historian, a great biologist, a great literary critic, a great philosopher, a great economist, a great art scholar, a great legal authority, a great mathematician, and a great humanist—all for the price of a Stadium, a Union Building, and a Dormitory!

The editors conclude that educational authorities must abandon their policies of Gigantism; that "quantitative" and material expansion must be suspended, at least temporarily, in favor of "qualitative" improvement; in short, that "Fineness must replace Bigness and Showiness as the ideal of the American University, if creative thought is to persist." They recommend the elimination of worthless students by higher entrance requirements and by raising the standards of university work.

That these sentiments are not uncommon is evi-

denced by the following rather embarrassing question lately put to the faculty by students of the University of Colorado: "What mark of progress in the University, outside of construction of new buildings, has been most significant during the past five years?"

In the East similar criticisms arise, this time among the students of private institutions. Some months ago the authorities at Dartmouth consulted the college seniors on the present crisis in education. In a long and scholarly report the students emphasized the futility of the college continuing any longer to play the role of bellhop to the world. "The age of business demands, and the college complies," they declared. Still more recently the editors of the college magazine at Williams College have taken the officials of their institution to task for pursuing merely utilitarian aims. A time is coming, they believe, "when Williams College, having reached the parting of the ways, will have to choose between two principles of education: modern vocationalism or old-fashioned humanism. . . . A great howl has arisen about the impracticality of a college education. So great was the howl that our educational authorities began to make concessions to its demands. Courses in economics of a more highly specialized character were introduced; Greek and Latin were allowed to go by the boards as non-essentials; special business schools sprang up; and there reigned the present state of uncertainty and confusion in our higher educational system."

The students are convinced that what the country needs, what Williams needs, is a clearer insight into the purposes of higher education. "College training, as someone has aptly said, ought to teach a man not how to make a living, but how to live." Let our colleges quit this half-hearted attempt at supplying the popular demand for practicality.

These examples suffice to show that there is such a thing as constructive student criticism. Whether educators will hearken to words of wisdom proceeding from a minority—albeit the *élite*—of their charges is, of course, a question. Some college authorities appear to be yielding; others, no doubt, will yield in time. Meanwhile, we are grateful to those students who are insisting upon the only sane method of turning "glorified high schools" back into colleges and universities.

STAR OF THE WEST

Star of the west, your glory
Shines from a darkling sky,
Breathing the age-old story
Of love that cannot die;
Of joy akin to sadness,
As the mist is akin to the rain,
Bringing the olden gladness,
Bringing the olden pain;
Star of the west, above me
Fair is the face I see,
Whispering, "Love me, love me
Through all eternity!"

EDGAR DANIEL KRAMER.

Sociology

Respect for Law

ROBERT E. SHORTALL

PERHAPS as a man grows older and learns a little more he begins to look behind the awe and majesty which rightly belong to the law of the land. However that may be, there is prevalent throughout our country an attitude toward the law and a spirit of inquiry which do not stop at mere scrutiny but follow on to contemptuous infraction. An appreciable number of citizens are evidently thinking that if a certain law is an intolerable interference with the ordinary affairs of life, then many other laws cannot bear analysis. Or, worse, many persons are convinced that if a certain law can be easily broken, with broad smiles and understanding winks from neighbors and friends who are openly breaking the same law, therefore all other laws, Federal and State, or any other authority human or divine, can be treated in a similar manner. Unreasonableness begets unreasonableness.

Of course there is no doubt that we are feeling the effect of the lack, now long standing, of religious instruction in our schools. But the fact nevertheless remains that unreasonable legislation is one of the chief causes of the prevalent disrespect for law.

Law must be respected. Life would be unbearable if each person lived as though he were alone in this world. In almost every phase of life the cooperation of our fellow men is necessary. Our necessities, our instincts and our talents require and urge us to seek the society of other human beings. The very transmission of life itself from generation to generation is predicated upon the existence of society. Every man realizes that his physical being, his body, was the issue of two prior existing persons who in their time sprang from two separate, prior existing groups.

The growth of human society is, in one respect, like the growth and formation of a coral reef. Each generation takes its life from the previous generation and is built upon the structure erected by all the generations which have gone before. In spite of the vicissitudes of human existence, the currents and eddies of human will and the natural forces, the human race has built up a definite and perceptible social structure. And we must not lose sight of that fact—the social *organism* which now exists was built up during the entire history of the human race. He who builds well for the present and future must well know the past. It is easy to charge errors to the past and easy to destroy the work of the past. Also it is magnificent to try in one lifetime to correct all the "ills of outrageous fortune," and to hunger to reform all human weaknesses by one act of legislature, but it is far safer to approach the matter in a spirit of humility and caution, free from pride of opinion, self-seeking or warping prejudices.

Man is by nature a social being and the society in which he lives is a natural organism. Man's birth,

life and death must be considered in the light of that force inherent in the very happening of those events and emanating from the source of his existence. That force is known as natural law. By the use of our reason we discover what is the natural law governing men and the social organism. It is of interest to note here the statement in our Declaration of Independence about the necessity for our people "to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them." From this we know that the writers of the Declaration of Independence saw clearly that both man and the social organism exist solely through the power, and under the laws and authority, of God.

However, it needs no argument to demonstrate that a mere declaration of the natural law would not suffice to regulate human intercourse. The members of the social organism must devise a set of rules to govern their conduct. The ideal of a body of just laws to which all men would be subject was dreamt of since governments existed. Aristotle wrote that "it is more proper that law should govern, than any of the citizens; upon the same principle, if it is advantageous to place the supreme power in some particular persons, they should be appointed to be only the guardians and the servants of the law."

A full discussion of what is the correct definition of law would fill volumes. A lawyer would give the definition roughly as rules of conduct stating what is right and what is wrong duly promulgated by the properly constituted civil authorities. However, there is no doubt that no combination of the members of society can justify the enforcement of an enactment which, in the light of reason, is inconsistent with natural law. Such an enactment cannot be rightly called law because being opposed to the law inherent in man's very existence, it is also contrary to the laws of the Maker of man. Therefore, in respect of the political structure, a correct definition of law must include, as of the essence, an appropriate reference to the natural law.

The Declaration of Independence further states that: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Look carefully at the language used in that sentence. It declares, first, certain "truths to be self-evident"; second, "that all men are created equal"; third, that all men have received as gifts from God "certain unalienable rights." The founders of our Government clearly recognized that the individual citizen has rights which all the legislation in the world cannot lawfully take away.

This Declaration of Independence is the very foundation of our institutions; it is the proclamation of the doctrines of genuine Americanism; and by it we discover true Americans in belief and in practice.

No man who violates its principles can claim that he is a good American or that he teaches true Americanism. Granted that he is sincere and unselfish, nevertheless, apart from the immediate damage he causes, his example is a bad one; and the methods by which he attains power and what he does when politically powerful, will be remembered and imitated by the deliberate enemies of our form of government.

A thorough understanding of the Declaration of Independence is absolutely necessary for a proper appreciation of our Constitution. The Declaration of Independence sets forth the political philosophy upon which our Government must be established; whereas our Constitution sets forth the political strategy by which that philosophy shall be realized. No provision of the Constitution should violate the principles enunciated in the Declaration of Independence.

In the next paper we will discuss the source and content of political power and the authority to exercise it.

Note and Comment

Upholding
the Miners

IT is the opinion of the Rev. M. J. McBurney, writing in the *Catholic Observer*, that there should be no reduction made in the wages of the miners. In an age when carpenters are being paid \$11 for eight hours' work, and painters and bricklayers still more, he contends that \$7.50 is not too much to pay the men who go down in the earth to the pits. After having lived among the miners for ten years, Father McBurney feels qualified to tell of the amount of sweat, even of blood, spent in producing a ton of coal. "When the red glow is seen in the grate or the furnace, one may well wonder if it be not the blood of some miner with which the coal is impregnated," says the miners' ardent protagonist, who questions the wisdom of the attitude shown in the mining controversy, by certain of his clerical confreres.

The View of
a Non-Christian

IN view of the coming Church Unity Octave, there will be timely interest in the comment made by Maximilian Harden, the German-Jewish journalist, on the Pan-Protestant Congress held not long ago at Stockholm. In the Dutch *Telegraaf* Harden wrote:

One of the earth's mightiest organizations had no seat in it; no delegate had been sent from Rome. That was to be expected. The Roman Catholic Church, which thrives upon the Rock of Christ embodied in the Apostle Peter and the Pope, which shelters under her roof the only true Faith and feels herself to be ecumenical, would have felt humiliated by entering into public conference, upon a footing of equality, with Christian denominations that broke loose from her. A Pope who would have entered into friendly discussions with the followers of Wycliff, Luther, Calvin, Huss and Zwingli would have lowered himself from Vice-Regent of Christ to the level of a General Superintendent of a Christian concern. From the refusal of Rome to attend, the Council received its plainest and most feeling lesson. The proud decision to stand alone by herself, none but this one Church could afford to

take with impunity. She of all churches is an international world power. During the horrors of the late war she alone could more than once bring the scales of fate to oscillate. The Pope's action in favor of peace was strongly felt, while the influence of all other Christian bodies was null from the very start. Unless they succeed at this time to bring the gulf streams together, those Christian denominations are doomed, every one of them, to sink into powerlessness.

No one is laboring more earnestly for this confluence of divergent "streams" than the Father of Christendom himself. Nor can greater help be given the movement which he so heartily sanctions than by joining in the universal appeal to the Lord whose desire it has ever been that there should be "one Fold and one Shepherd."

Some Light on Christmas

A CORPORATION whose recognized function is to manufacture and supply electricity could be reasonably excused from the duty of instructing its patrons in matters preeminently sacred or religiously historical. Only the most exacting would look for illumination such as the Westchester Lighting Company of Yonkers, New York, purveys to its customers in the first pages of a booklet obviously intended to increase the Company's holiday business. Under the caption "The Story of Christmas" a two-page dissertation is given them, with but two scant references, *en passant*, to the *real* story of Christmas. One of these two lines contains the enlightening revelation that "the story of Christmas . . . is older than the birth of Christ Himself." This rare disclosure rather prepares one for the subsequent announcement that "although Christmas is primarily a religious festival, its popular observance owes little to Church sources," and one or two other points on which pre-electricity days have left many in darkness. It will be apparent to some few what the writer, for whose dicta the Westchester Lighting Company assumes the responsibility, had in mind. But when he started to narrate "The Story of Christmas" he should not have left off before beginning.

In Behalf of the Fatherless

IT would be regrettable were anything but over-subscription to follow the drive, begun on January 15, to raise a \$2,000,000 endowment fund for the work of the American Guardian Association, the protectors of those children in the Philippine Islands in whose veins flows American blood. Through this call on the generosity of the American people, it is hoped to provide a sum, the annual interest on which will be sufficient to supplement and perpetuate the work heretofore supported by the American colony in the Islands, numbering only a few thousand. None of it will be wasted, it will be interesting to contributors to learn, as the organization has but two salaried employees on its rolls. The Association attempts to exercise its protective authority over the four thousand children on its records whose Filipino mothers are incapable of caring for them, and whose fathers, many of them erstwhile American soldiers, have either deserted them or died. Placed in schools or homes conducted by American Sisters

of the Good Shepherd, and by agents of the other denominations represented in the Philippines, these unfortunate waifs can be supported and educated, the girls at a cost of \$16 a month, the boys, for \$12.50 a month. "While the American Guardian Association is non-sectarian," says its appeal, "and numbers among its supporters Catholics, Protestants and Jews, it wisely realizes that the Filipinos are mainly Catholic and in the case of a child of tender years the religion of whose mother if unknown is considered to be Catholic, the little waif is sent to the Santa Ana Convent." The financial campaign has the endorsement of Cardinals O'Connell, Dougherty and Hayes and of several other members of the hierarchy in this country. The statement that "the problem in the Philippines is largely a Catholic problem, inasmuch as seventy per cent of these little ones are Catholic children to be raised under Catholic auspices" will doubtless encourage the charitable interest of our readers. Donations to the drive should be sent to Wm. G. Edens, 8 West Fortieth Street, 2002, New York City.

Socialism
in Spain

THE charge that among the Spanish working classes there is plenty of superstition but very little solid religion would not seem to be borne out in the face of facts, argues the Spanish correspondent of the London *Universe*. Never, he claims, have those classes been so well organized, so directed by Catholic principles as at present. While it is true that Socialism of a very atheistic kind is militant and aggressive in Zaragoza, Barcelona, Bilboa and Madrid, it may be doubted whether the workman of any country sees as clearly as does the Spanish laborer the hideous features of despotism and tyranny under the trap of Lenin and Trotsky.

There are two ideas which the Spaniard has clearly defined and well fixed in his mind. They are, first, that government as a science or as an art of living nationally cannot be separated from ethics. Political corruption is immorality in governing. And the Spaniard is backing up the Directory in freeing his country from corruption in all State departments.

The other idea is that economics cannot be separated from ethics. If man is a moral being, he must be moral in all his actions, whether as employer or employed. The Spaniard knows that a man cannot be a moral Catholic and an immoral laborer, or an immoral butcher, or an immoral lawyer. All the horrors of the Reds are the inevitable outcome, in the mind of the Spaniard, of the Marxian and Bolshevik theory that man is an economic animal.

It is in the Church, maintains the writer to the *Universe*, that the Spanish workman finds the best working economics, and it is reliance on her principles that gives him his advantage over the Secularist supermen.

No Cause
For Alarm

AS a sign of the detrimental influence of Catholic practices on the Protestant religion in this country, the Rev. Mr. Bennett, of Oregon, recently told his fellow Episcopalians in England of Vesper services that are being held in a Y. W. C. A. here, "with processions and

lighted candles and a prayer to the Virgin Mary." The London *Tablet* can see no grave cause for alarm in such a departure as the reverend gentleman deplores. "That Christian young women should be aware of their temptations and that they should ask the best and purest woman who ever lived to pray for them," says that organ, "is only alarming to persons with invulnerable prejudices. If one of the Christian young women were to write and say, 'Dear Mr. Bennett, I want you to pray for me,' Mr. Bennett would not be shocked." Why then, asks the *Tablet*, should he do aught but praise the Christian young women for seeking the aid of an intercessor immeasurably stronger and better than himself? If Mr. Bennett had to report nothing more dangerous to religious progress than the example he cites, his co-religionists across the sea must agree that matters in the United States are not in such woefully dangerous condition, after all.

Waging War
Against Profanity

MUCH more than local interest attaches to the appeal made by the Rev. Eugene J. Callahan in his sermon to the 3,500 members of the Holy Name Society, assembled for their annual Mass in St. Patrick's Cathedral, New York, on New Year's Day. It was a plea to combat, by every available means, the deplorably widespread abuse of the sacred name of God, so noticeable on the streets, in places of business, in the home, and in the theaters. Particular attention was called to the wanton license given by theatrical managers to those who, in the words of the preacher,

come out night after night and abuse the name of Jesus on the stage. For the cheap sensation of shock, they insult thousands of playgoers, regardless of creed. "Artistic profanity" they tell us, but I recognize no difference between this and the foul talk of the street. The playwright will say that this language is necessary for the realistic interpretation of character; but it is no more necessary than the infliction of real pain upon the actor who must register agony.

Although one hundred thousand men of New York have protested against this disrespect for the name of God, and priests have personally voiced their objection, it has been chiefly due to the producers' weak answers and flippant evasions that reform has been hindered. "Today, on the Feast of the Holy Name" declared Father Callahan, "we tell the men in the theater who are responsible for this abuse to stop it. As citizens of this State and members of the Holy Name Society, we will wage war until this abuse of the name of Jesus is put down." One likes to feel that the mission to which these Holy Name men have dedicated themselves will win the support, throughout the country, of countless men and women who are not professedly members of the Catholic society. A decided help could be rendered if, as Father Callahan suggested to his hearers, circulation were given the cards, distributed at the Cathedral, which had been furnished by A. S. Colbourne, President of the Anti-Profanity League, with an appeal for the avoidance, out of common decency, of profane language and obscene speech.

Literature

Why Catholic Novels?

FRANCIS X. TALBOT, S.J.

PROFESSIONAL moralizers sometimes grow very impassioned in their condemnation of the modern novel. They speak of the novel, it may be noted, and not of the novels because they probably have read a novel in the course of the year. They prefer to describe the novel in resounding polysyllables since long words supply the lack of thought admirably. The guardians of consciences find that the modern novel is the apotheosis of paganism, that it is a panegyric of pornography and a panderer to lasciviousness, that it is extremely deleterious in its baleful influences. At times they conceive of it as a "flood of filth" and then as a "mass of fetid realism." They are justified in their charges against the modern novel, for last year there was actually published a novel that deserved such abuse. In fact, there were two or three such novels, and the moralists must have had one of them in mind. They could not have meant to condemn so roundly all or even a great part of the recent novels.

There is no such thing as the modern novel. But the term is used loosely to designate all those disparate types of fiction that have been published in these later years. Thus accepted, the modern novel cannot be modified truthfully by any single adjective. It is just as false to call the modern novel filthy as it is to describe the human race as white. The modern novel may not be summed up as sensuous and it may not be put down as ennobling. Novels published today are decadent and they are as inspiring as the lives of the saints. There are quite as many of the one type as there are of the other. The modern novel can be characterized only in the way that little Mary described the zebra. She was not sure whether "it was a black horse with white stripes or a white horse with black stripes." Unlike the impartial attitude of Mary is that of the dour critics of the modern novel. Because some modern novels are evil, they judge the modern novel to be an unmitigated evil.

Taking the most tolerant view of it the modern novel in its dominant effect cannot be called wholesome. This is due to the fact that the philosophy of living which the novelists have formed for themselves is not thoroughly orthodox. The moral content is the most important phase of any novel. And the morality of a novel cannot escape being the expression of the moral code of the novelist. Just as the novelist cannot live ten minutes actively without acting according to some expressed or implicit code of behaviour, so he cannot write ten words without betraying his code. Though he may not professedly adhere to any set of Methodistic commandments and though he may abhor all Puritanic precepts, inevitably he devises some personal, workable rule of action even though he does not formulate his rule in words. He is under the same necessity in writing his stories. He cannot be a sensitized plate in a camera and register only external appearances. His sensitized faculties have already

registered innumerable appearances and they can be sensitive to new ones only so far as these are in accord with past impressions. The novelist is forced to narrate not what he sees but how he sees it. Each individual sees things in his own peculiar way. From this vision is educated interpretation. Hence, no novelist can be objective in that degree to which some French authors have aspired. A personal philosophy of life must color every sincere novel.

As a result, every novelist is a propagandist of some sort. He may not preach his doctrines blatantly but he has not power to suppress them completely. It is principally in his characters that he betrays his moral outlook on life. I do not mean to say that the novelist is necessarily autobiographical in his heroes and his villains. But he cannot possibly create a character without materializing in some degree those moral qualities which he himself possesses either in a repressed or in an active state. After he has conceived a well defined character, the novelist cannot wholly dissociate himself from its actions and its opinions. He does not sink into the role of neutral observer. He remains the omnipotent divinity directing the career of this creature of his brain. He is at one and the same time its guardian angel and its evil spirit. It becomes quite obvious, then, that the novelist cannot possibly develop a character coherently, unless he has previously formed his own moral code.

In the choice that he makes of his situations and his plots, the novelist inevitably faces a host of moral and ethical problems. He treats of the period of courtship and he is obliged to decide upon the limitations that are to be placed upon pre-marriage familiarities. He marries his hero and his heroine; he may transport them into paradise but he must determine precisely how much of their happiness can well be expressed in print. Or he may marry the villain and the heroine; shall he snap the bond with a scrap of paper obtained from the divorce court or shall he enoble the heroine by adding martyrdom to her other glories? He sets himself the task of investigating the troublesome "younger generation"; and he immediately entangles himself in the relationships that should exist between parents and children. He writes of business life and must settle ethical problems, of factories and must judge of sociological ills, of social life in general and must apply God's law and man's law in the smallest details. The novelist works in an arsenal that is packed with bombs of moral significance. He cannot write vitally unless he is a teacher and a moralist, and even a propagandist.

Since Catholics can accept only one code of morals it follows that they can wholeheartedly approve of only one class of novels. They do not require that these novels be written by Catholics; otherwise, they would exclude a great proportion of splendid books being published by sincere and competent artists. But they do feel that ordinarily they can approve more completely the content of novels composed by Catholics since they are more likely to find that the moral problems have been solved without offense to Catholic teaching. Happily, the group of novelists who make the Catholic philosophy of life the

groundwork of their fiction is steadily increasing. Never before in English literary history have there been so many and such brilliant Catholic novelists. In technical excellence they are easily the equal of their contemporaries; in moral significance they are decidedly superior. This group of novelists is supplying types of stories that appeal to the most varied tastes. Among the American representatives, for example, are James B. Connolly with his tales of the sea, Elizabeth Jordan and the romantic mystery stories to which she has been devoting her talents in recent years, Kathleen Norris and her "best-sellers" on family and home, Edith O'Shaughnessy with her analyses of married life, Frank Spearman and his stirring novels of adventure and business, Lucille Borden, who makes religious truth the basis of her fiction, and for the younger people William Heyliger and Father Finn. In Great Britain a longer list of Catholic novelists could be drawn up. Even a brief enumeration would include, at least, Ernest Oldmeadow, Compton Mackenzie, Sir Philip Gibbs, John Ayscough, G. K. Chesterton, Hilaire Belloc, Montgomery Carmichael, Ronald Knox, Enid Dinnis, Isabel C. Clarke, Maurice Baring and Shane Leslie. Other novelists there are both in the United States and in Great Britain who might justly be added to those named above. A more complete enumeration would serve but to emphasize the truth of our statement that Catholics may well be proud of the increasing number of Catholic fiction writers.

Beginning next week, AMERICA will publish a series of articles on the novel written by the foremost Catholic novelists. The purpose of this symposium is manifold. It serves to call attention to that very distinguished group of well known novelists who are Catholics. In addition, it points the fact that there is at hand a library of novels that are not only varied in their content, interesting and artistic, clean and wholesome, but that are interpretations of life made by those whose philosophy of life is wholly Catholic.

REVIEWS

The One Real Thing. By BENEDICT WILLIAMSON. St. Louis: B. Herder Book Co. \$3.25.

A background of life groping for the true light, varied experiences as a war chaplain and close contact with the intellectual problems of modern youth have made the priestly author of this volume eminently fitted for his task. He finds the outstanding post-war fact the absence of religion from the lives of the majority of youth yet a feeling on their part of its need. But the religion they demand must be something real, living, enthusiastic. The "One Real Thing" is the Catholic Church, "a real religion, bringing the soul into relationship with a real Saviour, bringing real help and imparting real strength" in all the vicissitudes of life. Dedicated to the "Youth of my country," if they, and their elders, too, will read it, they will find therein much light for their intellects and peace for their hearts. Its simple, untechnical language, its homely comparisons, its frequent human touches, its vigorous style, its practicalness—all make it exceptionally pleasant reading. Without professing anything higher than an exposition of our leading dogmatic truths, the volume contains much moral guidance and not infrequently there are passages of the highest Christian asceticism. There is no mincing of words. Why should there be? The author is dealing with God's truth and there is nothing vague or uncertain about it. For him,

"Jesus Christ is the Catholic religion and the Catholic religion

is Jesus Christ." This understood all Catholicity's accidental characteristics become understandable. However while carefully producing the evidence to prove the divinity of Christ and the claims of His Church, he is not unmindful that intellectual conviction is one thing, supernatural faith quite another. It is "the gift of God," whose coming "is like the coming of love, swift as lightning," but it will be given to all who humbly seek and ask, and once received it begets infallible certitude and opens up unimagined vistas of supernatural wisdom. The chapters on Grace and Marriage and those of Renunciation and Self-discipline are particularly fine. While discussing "Creation" the author prudently avoids the evolution controversy. The book has very many excellencies to recommend it to a wide reading public. W. I. L.

Mellows. A Chronicle of Unknown Singers. By R. EMMET KENNEDY. New York: A. and C. Boni. \$5.00.

Since the publication of the "Book of American Negro Spirituals" a remarkable awakening of interest in these lovely melodies has been noted. The present volume will appeal to all who prize Mr. James W. Johnson's book, for whoever has fallen under the magic of the Negro music will always look for more. Mr. Kennedy does not confine himself to the Spirituals, but adds folk songs, work songs, and some extremely beautiful "Street Cries" heard in New Orleans. The Spiritual "Po' Li'l Jesus" has a melody so reminiscent of the Gregorian chant that Mr. Kennedy thinks it must have come from the Catholic Negroes of Louisiana, a conclusion also suggested by the text. This is the first stanza:

Po' li'l Jesus (*Hail Lawd*)
Child o' Mary, (*Hail Lawd*)
Bawn in a stable, (*Hail Lawd*)
Ain' dat a pity an' a shame!
Po' li'l Jesus (*Hail Lawd*)
Tuck Him fum a manjuh (*Hail Lawd*)
Tuck Him f'um His mothuh, (*Hail Lawd*)
Ain' dat a pity an' a shame!

The various introductions are good, and the volume is beautifully printed, illustrated and bound. P. L. B.

The Quebec Act. R. COUPLAND. New York: American Branch, Oxford University Press.

The present study in statesmanship throws light on one of the major achievements of the British diplomats. The North Ministry was not particularly noted for its abilities or accomplishments in the field of politics. In fact, it lost the American colonies by its poor statesmanship. Yet it was this very ministry which was responsible for this crowning work of diplomacy, the Quebec Act. Enormous were the difficulties confronting the British conquerors of Canada; an entire change in law had to be made, in such way that the French Canadian claims and ideas could be reconciled with English legal principles and land theories; the political system of England had to be applied to a people entirely unaccustomed to its forms; above all, a definite policy either of conciliation or repression had to be taken in regard to the religion of the entire French Canadian nation. This last was the greatest task of all. Would England repress the Canadian Catholics as she had done the Irish Catholics? The small, ridiculously small, minority loudly clamored for some such repression. Had England followed such a course, Canada today would not be a member of the British Commonwealth of Nations. But in this particular move England was lead by wise leaders, and none more so than the Governor General of Canada, Sir Guy Carleton. This great statesman labored unceasingly against tremendous odds of his countrymen's prejudices and religious fanaticism to bring about a just settlement. His work was successful. It is hardly necessary to recall that this very tolerance enflamed the more bigoted colonies to the South. If the Quebec Act saved Canada for the British Empire, American opposition to the Act lost for the American Colonies whatever chance they had of winning the Canadians to their side. The author displays rare scholarship in his treatment of the work. It is unfortunate that he misunderstands the motives of the Acadian priests.

M. P. H.

The Writing of Fiction. By EDITH WHARTON. New York: Charles Scribner's Sons. \$2.00.

Successful novelists, whether they write biographically, or of their ideals and technique, are always a subject of curiosity to their admirers. Hence, Mrs. Wharton's discussion of fiction will be interesting to her army of readers, primarily. It contains much that is valuable for the teacher of advanced English and for the student. It may even cause the professional novelist to ponder again the principles of fiction writing, even though he has his own equally sound system. Mrs. Wharton's method is historical and analytical. After a preliminary chapter on general phases of the novel, on its types, its content, form and style, she treats in detail the short story, the construction, character and situation in the novel, and closes with a favorable study of Marcel Proust, formerly considered a most advanced innovator and judged a classical model. In a series of explanations that are neither technical nor in ordered sequence, she has something to say on all the elements of the novel, ranging from the abstractions of art to the very humble matter of vocabulary. In explaining style, Mrs. Wharton sees eye to eye with Newman who declared that this elusive thing is at once the image of the subject and the writer's mind. Mrs. Wharton is much better in her chapters on the novel than in the one chapter on the short story, for she is primarily a novelist. The volume must be regarded as the exposition of a personal creed, for in the writing of novels there are few unalterable and uncontrollable dogmas. Though the critic may not always agree with Mrs. Wharton he must concede that she has a reverence for her art.

G. C. T.

BOOKS AND AUTHORS

The Spell of the Stars.—Apart from the romance that attaches to star-gazing, there is a desire common to humanity to be able to distinguish and to name the stars. To assist those whose knowledge of the heavens is less than elementary, Mary Proctor, astronomer and daughter of a distinguished astronomer, has prepared her volume "Evenings with the Stars" (Harper. \$2.50). In twelve evenings, she teaches the curious beginner how to locate the Great Bear and the Little Bear, the Lion, the Crab, and other heavenly animals, as well as the Hair of Berenice, the Chained Lady and the Charioteer. The search for the constellations is simplified by the many illustrations that accompany the text. The scientific data, presented in popular language, is not so overwhelming that it submerges the amateur watcher. Graceful stories from legend and mythology that supplement the scientific explanations increase the conversational equipment of the reader. The manual is lucid and well-ordered.

Lives of Strange People.—Half a dozen characters whose only common bond is the tie of vagabondage are linked together by Henry Beston in a highly amusing volume. "The Book of Gallant Vagabonds" (Doran. \$3.00) is concerned not with wastrels or common tramps but with men like Belzoni and Trelawny whose lives are full of romance and whose dreams when realized make them the heroes of humanity. Wandering far from their native climes, in distant lands and amid new haunts they make strange contacts and have stranger adventures. The appeal of Mr. Beston's book will lie both in his spirited and charming style and in the reality of the men whose biographies he so vividly sketches.

Students of the political history of the Elizabethan era will find the revised edition of Martin Hume's "The Courtships of Queen Elizabeth" (Brentano. \$4.00), full of research material that will help to an appraisal of England's dealings with the European courts in that critical time. The volume is but a succession of names and dates and letter-excerpts which make up a political story of diplomatic intrigues that entangle all the contemporary royal families. Elizabeth had suitors innumerable and she flirted with them, sometimes to gratify her insatiable vanity and feed her passionate wickedness, always to strengthen her throne. In

the end, for reasons of state, negotiations constantly failed. She must have wealth and position and a Protestant and there must be no offense to any rejected Power—conditions that were never co-existent. A Catholic she might take were his conscience elastic enough to adjust itself to her whims. The personal aspects of the queen's liaisons, the author disregarded in his first edition; in this he treats the matter in two supplementary chapters. The Jesuit Persons and his followers unfairly are made responsible for the attacks on her morals. Mr. Hume would clear her character of the charge of any actual immorality but his two chapters will hardly change the traditional historical view of the bastard queen. It is bad history and bad logic to attribute to the success of Protestantism England's later strength and grandeur as well as our modern ideas of liberty and enlightenment.

Liturgy.—It is some years since the ninth edition of Wapelhorst's popular *Compendium* appeared and since then many and important changes have occurred in the rites and ceremonies associated with Mass, the Divine Office and the administration of the Sacraments, chiefly by reason of the publication of the Code and the new Missal. The Rev. Aurelius Breugge, O.F.M., has re-edited and brought up to date the eminent Franciscan's "Compendium Sacrae Liturgiae" (Benziger. \$3.00), and our priests and seminarians will gladly welcome it. Some parts of previous editions have been wholly recast and there is a fuller treatment of solemn and pontifical functions, while greater attention has been paid to the historical and symbolic side of the ceremonies. It is unfortunate, however, that in spite of the revision some of the faulty features of earlier editions have been repeated, even to typographical errors. It is to be regretted too that a book which will be used as a text in very many seminaries does not always clearly distinguish between the editor's suggestions and advice and actual ecclesiastical prescriptions. Further, there are occasional ambiguities in the Latin expression and generalizations of particular customs that will cause confusion. Finally, allusions to the privileges or customs of Religious Orders might well have been omitted and a more generous use made of our general episcopal indults and of the latest liturgical decrees and canonical prescriptions. But despite these shortcomings the *Compendium* will prove an indispensable and reliable guide for priests and seminarians who will be grateful to the editor for facilitating their task of keeping abreast of present liturgical requirements.

For the Soul.—The seventh centenary of the death of St. Francis of Assisi which will be commemorated this year is bound to stimulate greater interest in his work. Rev. Fulgence Meyer, O.F.M., desirous of making this interest practical writes "The Seraphic Highway" (Cincinnati: St. Anthony Messenger. \$1.00), for the benefit of actual and prospective Tertiaries. Its fourteen lectures trace the origin and purposes of the Third Order, its obligations and advantages, and the prejudices and objections commonly urged against it. Those who aspire to reach heaven under the direction of *Il Poverello* will find in this book much profitable instruction, interestingly given, about his "Order of Penance."

Aiming to help men to the summit of love for God and the height of the supernatural life, William Reany has adapted from the French the "Ascectical Ascent of the Love of God" (Kenedy. \$1.25), of Paulin Giloteaux. This second volume of the publisher's "Home and Cloister Books," is a series of progressive meditations on Divine charity. However, it will also serve the pious Faithful for helpful spiritual reading. While it is an attempt to describe the different psychological states through which the soul must successively pass to arrive at the pinnacle of Divine love there is nothing either technical or mystical about it that makes its reading difficult or its practice impossible. It is a book of asceticism that discusses simply and practically the interior life, prayer, zeal, suffering, and the other ordinary practices that bring souls to God.

Communications

The editors are not responsible for opinions expressed in this department.

The Catholic Foundation

To the Editor of AMERICA:

It would be suffering injustice to go unrebuked were the article "A Catholic Foundation Unmasked," in the issue for December 19, allowed to go unanswered. The caption is needlessly offensive, and entirely unworthy of AMERICA. It implies treachery and deceit by the Illinois Catholic Foundation. The article itself is even more reprehensible, an unjustified attack on the Rev. John A. O'Brien, Ph.D., director of the Foundation. I have known Dr. O'Brien ever since he was a student at St. Viator College. He was one of the most brilliant and intellectually honest students I have ever had the good fortune to teach. I can claim to know him intimately and I can sincerely say I know few men more incapable of the fraudulent methods charged against him than Dr. O'Brien. The witness of even one friend outweighs the insinuations and subtly conveyed charges conveyed by the author of this article.

The charge that Dr. O'Brien has distorted the meanings of the Encyclical of Pius X, of the letters of approbation of Cardinal Mundelein, and of the other Bishops of Illinois, is refuted by the fact that the Cardinal and Bishops are fully aware of what is transpiring at the University of Illinois, know quite well that Dr. O'Brien has been conducting a campaign for funds, yet they have never forbidden him or restrained his activities. Does the writer of this article mean to imply that they have been recreant to the duties as watchmen on the "Towers of Israel"?

The writer gives an unfair impression of conditions at the Catholic Foundation. He speaks of "an organized propaganda bureau," of a "large dwelling house containing an office, a large classroom and a Catholic library of several hundred volumes." The "organized propaganda bureau" consisted for many years of Dr. O'Brien himself with the aid of an occasionally hired stenographer. He now has a secretary, but no extensive office or corps of trained publicity experts such as "organized propaganda bureau" implies. The "large dwelling house" shrinks to a somewhat ramshackle, wooden, old-fashioned residence disgracefully inadequate to the purposes for which it is used; the "large classroom" cannot accommodate many more than "forty" students taking the courses in religion. In other words, this powerful Catholic Foundation, that threatens the very existence of all the Catholic colleges in the Middle West, shrinks to a young, energetic, able and courageous priest, whose worst offense apparently is that he believes efforts should be made to save souls of even Catholics who attend State universities.

Emphasis is laid on the fact that only forty out of these 888 Catholics took the religion courses the first semester last year. I wonder how many students in Catholic colleges would take the courses in religion were they not compelled. Were there a proper Foundation at Illinois, Catholics could be required to take the courses as they are in Catholic colleges.

The writer assumes that these 888 Catholics would attend Catholic colleges did the Foundation not exist. This is a gratuitous assumption. Some few might, but it is safe to say that most of them would not. Furthermore, the remedy for the inadequacy of Catholic colleges does not lie in the destruction of the Catholic Foundations, but rather in the proper organization of all our resources. Is not a soul saved at Illinois as valuable as one saved in a Catholic college, and if it is done through the influence of the Catholic Foundation, is it not a triumph for Catholic education?

I can safely leave the defence of the Catholic Foundation to Dr. O'Brien. He does not know I am writing this letter, and if he did, he would not allow it. It is very easy to sit in the cloistered retirement of a Catholic college, where honor and respect come to one easily because of one's character as a priest or Religious, and criticize one who is doing the work of Catholic

education elsewhere. It is another thing to walk up and down the streets of a university town, in and out of fraternity houses, seeking careless and indifferent students, to stand before the University Senate and plead for the recognition of courses in religion, to search desperately for any room at all where such courses can be taught, to pay out one's own money to get such things, and then receive cruel and unjust criticism from the very quarters whence one has a right to expect approval. "Alas for the rarity of Christian charity."

Bourbonnais, Ill.

J. W. R. MAGUIRE, C.S.V.

To the Editor of AMERICA:

Allow me to express my admiration for the generosity of Father Maguire's action in coming to the defense of his friend, before I pass to the less pleasant task of replying to his charges. The personality of Dr. O'Brien, however, is not the point at issue. It is a question of a theory of education and of certain assertions made in support of that theory. If this theory and these assertions are true and in accord with Catholic teaching, then I have been guilty of a grave injustice. If they are misleading and unsound, my case is proved.

To take up Father Maguire's letter point by point:

(1) The statements in my article were not insinuations. I was at great pains to verify them, and I used Dr. O'Brien's own words. A personal indorsement will not erase the facts.

(2) One cannot conclude from my article that I held Bishops recreant to their duties. One can only conclude that neither Bishop nor Pope could have indorsed the Plan if properly explained to them.

(3) My description of the present home of the Foundation was made after a personal visit. If my authority is insufficient, the literature of Dr. O'Brien contains similar descriptions. The classroom is ample to contain those who attended. As for the propaganda bureau, the publicity emanating from it is something more ambitious than our larger Catholic universities aspire to.

(4) It will be interesting to hear further how students at a public school will be compelled to attend courses in Catholic religion.

(5) In my previous articles I stated specifically that *some* Catholics attend secular universities after ascertaining that they cannot get the courses they desire at Catholic colleges. For these (a minority) some spiritual provision must be made according to the Encyclical of Pius X. But note the word "spiritual." It is a far cry from this to the plan contemplated by the Catholic Foundations.

(6) Charity is patient, and kind, and it believes all things. But it is not charity, rather the reverse, to keep silent when it is a question of defending Catholic principle. In this matter a Catholic principle is at stake. The Church lays down certain prescriptions on Catholic and non-Catholic education; the Foundation Plan is at variance with these principles. It would be wrong to be silent.

Detroit.

CLAUDE H. HEITHAUS, S.J.

That Catholic Daily.

To the Editor of AMERICA:

Mr. Germain's letter in AMERICA for October 24, again calls for a Catholic daily paper. The insistent demand will not down. But what is meant by "a Catholic daily"? Not a religious paper, Mr. Germain says, although he implies it must supply the essentials of Catholic doctrine, as most Catholics have no time for any reading but the newspapers and cannot be persuaded to read good literature. Truly, Mr. Germain, not a religious daily, and by the same token not one teaching Catholic doctrine! From what I can glean from the suggestions for a Catholic daily the past several years, the demand and the need are not for a real Catholic daily at all, but for a great daily, a paper far better than any heretofore known.

Such a paper would be free from the bondage of semi-pagan philosophy and prejudice. Its presentation of the news and its

comments thereon would be made in the light of a broad, tolerant culture and with a background honestly covering the entire civilized era, and not only certain favorite scraps of it. It should have the best features, let us say, of the *Manchester Guardian*, the *New York Times* and the *Christian Science Monitor*, and much more. It should attain a great circulation on its own merit and without special coddling. It should be such that its superiority would be clearly recognized by all other newspapers and by all intelligent people. A paper of that character by its very definition and in natural course would have to give fair, proportionate and intelligent consideration to Catholic news. After a few years' reading of such a paper by lukewarm Catholics their respect for Catholic interests and accomplishments would be so increased that they also would read Catholic religious literature now so generally neglected. In the same manner many non-Catholics would be drawn toward the Church and placed in the path of conversion. No, it would not be a Catholic daily, but in comparison with the flabby, vicious sheets now read by our best people it would seem so.

And although not a Catholic daily it would have to be produced chiefly by Catholics. It is hardly conceivable that a journal of this quality could issue from an editorial staff not thoroughly trained in Catholic history and philosophy.

Would such a paper pay? If the Hearst and the Ochs papers pay, why not this which would be so much better than any of them? But it would require millions to start and endow it. Yes, there's the rub. I submit, however, that our need is not for a religious daily but for a great secular paper conscious of and not unfriendly to Catholic interests and ideals; and we must clearly recognize the need before we can make an intelligent effort to supply it.

There may be more than one way, but if we resort again to the time-honored medium of the "Catholic philanthropist," and assume in a joyous spirit of optimism that he will envisage the grandeur of the project and bring it to financial fruition, what will be the result? To that philanthropist would come a fame excelling that of any other American Catholic layman in civil or military life since the inception of the nation. He soon would be known all over America and throughout all other civilized lands. He could perpetuate his newspaper policy and property by an incorporated commission chosen from the best.

Possibly results could be obtained by a carefully selected committee of the Knights of Columbus, loyally backed by the entire membership, in conjunction, or in consultation, with such men as the editors of "The Catholic Encyclopedia." A successful result in this case I think would be far more important than any literary movement thus far undertaken in America, and would fully justify a powerful and sustained effort on the part of Catholics.

Yonkers, N. Y.

JOHN W. BURKE.

Tribute from a Candid Friend

To the Editor of AMERICA:

Your editorial "Coddling Catholic Literature" is a masterpiece. I hoped you would name the half-dozen true achievements. Modesty probably restrained you from naming them. Your criticism applies equally well to Catholic periodicals and especially to AMERICA. Many of its articles are "vapid in thought and imagination and painfully crude in technique." I hope you will not "brand me as unjust or denounce me as stupid" (although the latter could be easily proven). Where are your great and brilliant writers, such as can be found in the *Stimmen der Zeit* and other similar publications in France and Italy?

I notice that in your book reviews you always have a good word to say if the book is written by a Jesuit. I hope their books are always "scholarly, clever and artistic and not silly or futile, inaccurate or trashy." Nuns must be watched lest they incorporate grave mistakes in their writings in spite of the vigilance of the censor. Anything coming out of the Catholic University must also be closely examined. The best policy probably is to ignore them altogether, it might smack of some detestable "ism" or other.

Boys' books written by Jesuits are invariably masterpieces. Therein is found the boy, that acts as only a boy will act. They burst with vitality. Not an anemic soul in sight?

You are to be congratulated. "Coddling Catholic Literature" is a masterpiece. It is bursting with vitality.

I shall continue to buy AMERICA, hoping that some day it will be equal or superior to the *Stimmen*.

La Porte, Ind.

JOHN PRACHER, M.D.

Coddling Catholic Literature

To the Editor of AMERICA:

The editorial in the issue of AMERICA for December 19, on "Coddling Catholic Literature," is, I think, worth mulling over.

The log-rolling methods of Catholic critics have, to my mind, been responsible for the drivel that passes, year after year, for Catholic literature. A tart criticism, on the contrary, in which literature is evaluated by the acid tests of sound art, will stimulate authors to write up to it. I am of the opinion that a critic should not be looking for pious allusions in books but for solid thought (fundamentally but not ostensibly Catholic) and for adequate and fitting expression. Where there is a thought worth saying and an expression beautifully fitted to it the result is art.

But in this matter of literary criticism AMERICA ought to show the lead.

St. Louis.

GEORGE J. ATHERBY.

Losing the Faith

To the Editor of AMERICA:

In your issue for December 19, appeared a letter which I wrote to you about a Brooklyn boy who had lost his Faith at Dartmouth College. The information came from young men who were in St. John's College with this boy. But I find I have done Dartmouth an injustice. The boy called here the other day. He says he lost his Faith in St. John's. Certainly, St. John's does not teach or permit anything but orthodoxy. If he lost his Faith at St. John's, it was not the fault of the college. Perhaps Dartmouth will help him to adapt his compass. He hopes it will. On what he bases that hope does not appear. If the wholly Catholic St. John's could not sustain his Faith it is improbable that the wholly anti-Catholic Dartmouth will revive it. Wherefore, I beg pardon of Dartmouth. It has quite enough to answer for without this. I trust this will appease the wrath of an athletic hero and spiritual wreck.

Brooklyn.

JOHN L. BELFORD.

Reading the Missal at Mass

To the Editor of AMERICA:

The question as to what prayers the laity should use at Mass has repeatedly been discussed in AMERICA. Obviously in themselves the prayers of the missal are the ones best suited for the celebration of the Holy Mysteries. Why should not the people as well as the celebrant use these powerful prayers at Mass? The missal is the Church's prayerbook.

Many beautiful English missals are for sale at all our Catholic bookstores, and by the aid of simple yet complete introductions, footnotes, etc., any intelligent Catholic can, through a small amount of patient effort and practice, learn to use this treasure book at Sunday Mass. An almost absolute necessity, however, in acquiring a knowledge of the use of the missal is a Catholic calendar giving the dates of feast days and the liturgical seasons.

Aside from the missal two helpful works on liturgy are "The Soul of the Sacred Liturgy" and "The Mass" by the Rev. Abbé Sicard, published by Herder, St. Louis. Both books are written in a simple, explanatory manner, are easily understood, and bring to mind in a beautiful way the glories of the liturgy, the Sacraments one by one and especially the Holy Sacrifice of the Mass.

Des Moines, Iowa.

ORVILLE L. BINKERD.